

AKRIT GRANTHAMALA NO. 7.

SAMARĀICCA-KAHĀ

of

HARIBHADRA

[THE SIXTH CHAPTER]

सिरिहरिभद्रसूरिरइयाए

समराइच्चकहाए

छटो भवो ॥

Prakrit Granth-mālā No. 7.

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Haribhadra Sūri

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Translation and Vocabulary

By

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a Fellow-Sir P. R. College, Poona

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Edited

With Text, Sanskrit Tippani, Notes
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Introduction

The text of the present volume contains the sixth chapter of the famous romance of Haribhadra-Sūri, Samarāiccakhā. The whole work contains in all nine chapters—being the development of traditional verses which are quoted in the Bhūmikā by the author himself (See स. क. भव. १-२, my Edition. P. 5 verses 23-25. भणियं च पुन्वायरिषिहि etc.) The origin of all these narratives of the nine chapters is from the sinful resolve of Agnis'arman born out of the hatred to Gunasena, “ता एयस्स वहाए पइजम्मं होज्ज मे जम्मो (स. क. भव. १-२. P. 24. verse 59.) The sixth chapter is the narrative of the sixth birth of this pair. After four births, Agnis'arman is born as Laxmi and Gunasena is born as Dharana, Laxmi therefore in our narrative is inimical always to Dharana until her death. Laxmi attains the hell destined for her and Dharana obtains the place destined for him in the heavenly world Āraṇa in the Vimāna—heaven Chandra-kānta.

Haribhadra calls this romance as one belonging to the type of Dharmakathā or religious romance. Its guiding motivation is

derived from religion. Haribhadra speaks about it in details in *Bhūmikā*. (See स. क. भव. १-२ P. 3. lines 3-7.; P. 4. lines 13-14.)

The name of the present work is *Samarāicca-Kahā* as it popularly goes, though Haribhadra himself has named it *Samarāicca-Cariya*. Uddyotana, the famous author of *Kuvalayamāla* calls it *Samara-miyankā*. Devacandra, the teacher of famous Hemacandra speaks of it 'जेण य कहापवंधो समराइच्चो चिणिम्मविओ' (See स. क. भव. १-२. Intro. P. vi.-vii.)

The date of Haribhadra is between 700 A. D. to 778 A. D. The lower limit of Haribhadra's date is fixed by Uddyotana's *Kuvalayamālā*. In the introduction of *Kuvalayamāla*, he mentions Haribhadra as his preceptor in canonical literature and logic. Now Uddyotana's date is fixed as 778 A. D. by his own evidence. The upper limit of Haribhadra's date is fixed by the quotations from the authors cited by him in his numerous works, especially from Kumārila, Dharmakīrti, Bhartrihari and others. These quotations can safely help us to fix the upper limit of his date as 700 A. D. or thereabout (See स. क. भव. १-२ Intro. vii-xiv.)

Haribhadra was a Brāhmana well-versed in Brahmanic lores. He belonged to चित्रकूट or Chitor where he seems to have stayed upto his initiation. He was converted to Jainism by the preachings of a nun named Yākini. As a homage to her, Haribhadra always styles himself in his works as the son of Yākini. Haribhadra, as is pointed out, was also well-versed in Buddhism. His literary activity as a theologion was tremendous. The tradition as early as that of 1068 A. D. mentioned by Abhayadeva, describes Haribhadra as the author of 1400 works. The works presently available according to the list drawn up by Muni Shri Jinavijaya are 28 in all, twenty of which are printed. Haribhadra styles himself as Virahāṅka, at the end of so many of his works Prabhāvakacharitra IX 48-206 mentions the legendary account for this मुद्रा of विरहंका. It says that Haribhadra had two nephews, who secretly studied Buddhism though at heart true Jaina. They were killed by Bhuddhists when they found them out as the followers of Jainism. Haribhadra felt very much; and on account of this incident, he always styled himself as विरहंका at the end of his works.

The contents of the Sixth Bhava are as under—

In the town of Mākandī, there lived a merchant named Bhandhudatta. His wife was Hārāphrabhā. She had a dream in which she saw the goddess of wealth entering her womb. After due period, she had a son who was named Dharana. (P.3-5 l. 11.) In the meantime, the soul of Vijaya was born as Laxmi, the daughter of merchant Kārtika. She was in due course, married to Dharana. She began to conceive hatred for Dharana on account of the impressions of her previous births. (P. 5. l. 22)

Once on the festival of Madana Trayodashi, Dharana went out with a chariot to the garden Malayasundara. While he was about to pass through the city-gate, the son of merchant Panchanandi by name Devanandi was entering the city. They had a tussle as to who should take aside his chariot to allow the other's to pass through. None of the two yielded. Both the chariots stood stand-still at the city-gate hampering the traffic of the city. The leaders of the town met and four persons were appointed to rebuke

them for their vain pride, as neither of them earned wealth by his own exertions. Dharana proposed that both of them should undertake a journey for business and that the chariot of one who earned more wealth within a year, should pass through the gate first on the same day of the next year. Devanandi agreed to this. The document was drawn up, duly signed and deposited in the store-house of the town. They were furnished with goods worth five lacs of Dināras each. They started taking their caravans with them. Their wives also accompanied them. (P. 8 l. 17.)

On the way, Dharana saw a young Vīkyādhara named Hemakundala jumping up and falling down. Dharana approached and asked him the reason. He narrated the account:

Once upon a time, a Vidyadhara named Vidyunmūlin came to his father from the Vindhya mountain. On the way, he passed through Ujjainī where he met with an occurrence which distressed him very much. He narrated the story of the occurrence to the father of Hemakundala.

There was a king named S'riprabha in

Ujjaini. He had a daughter named Jayas'ri, who was offered to S'ri-Vijaya, the Vatsa prince, though asked for in marriage by S'is'upāla, the king of Konkana. When the wedding was being held, the princess was carried away by S'is'upāla. S'rivijaya pursued and killed him, but was himself severely wounded. Jayas'ri took then a vow to abstain from food, as long as S'ri-vijaya would take none. Vidyunmālin then feared for the lives of both of them. (P. 10. 1. 13.)

Hemakundala heard this. He remembered what he heard about the miraculous herb from a friend. He flew to Himalaya with the aid of a spell. He brought the herb and while returning, came down to take rest. When he again tried to fly up, he forgot a syllable of the spell and therefore jumped up and fell down. He asked Dharana if he could help him by taking the herb to S'ri-vijaya at Ujjaini. Dharana asked him to repeat the spell if it was communicable, even in a faulty manner. Hemakundala repeated it; and Dharana then corrected it with the help of his Padānusārin powers. The young Vidyadhara was very much pleased; he gave to Dharana a piece of the

herb, and went his way. Dharana came back to the camp(P. 12.1.13)

One day, he heard not very far from his camp some young S'abaras weeping. He approached them and asked them the reason why they wept. They said, their master Kālasena was badly fractured in head in his duel with the lion, and was on his deathbed. His wife, though pregnant, wished to kill herself. Kālasena did not like it. He wished therefore to call her relatives who might dissuade her from her resolve. S'abara youths were sent to bring her parents and as they could not bear the grief, they wept like women. Dharana said, "He would be able to help them." They became glad. Dharana went to Kālasena and with the aid of the herb, he cured Kālasena. Kalasena favoured him with giving up hunting throughout his life. (P. 14. 1. 23)

Some days passed away. Dharana saw in the place called Ayamukhi, a Chandala named Maurya being taken to the execution-ground by policemen, though he was innocent. Maurya entreated the caravan to save him. As Dharana felt he was innocent and as it was a fast-day of Amavāsyā, Dharana

interceded for him and got him released by getting orders from the king. Maurya became very glad and after promising he would be ever obliged to him and help him if it came to that, he went his way. (P. 16. l. 10.)

On this side Dharana went further. On the way, the caravan arrived at Kādambari forest where they encamped. It was a thick and terrible forest infested with wild beasts. In the night, they were attacked by S'abara horde, whom the caravan-guards at the outset repulsed. But the S'abaras mobilised again and on account of sheer strength of number, they routed the caravan. Dharana had also to retreat. S'abaras took many prisoners and went to Kālesena. They offered him their booty. Kālasena while inspecting the prisoners found one Sangamaka whom he recognised as he had come along with Dharana who cured his fractured skull. Kālasena felt much pain as he had attacked his benefactor and he sent out his S'abaras to find out Dharana. He felt remorse and took a vow to enter fire if Dharana was not found and restored to property within five days. He also took a vow before Kādambari the family-goddess, to offer her the sacrifice of ten men if Dharana

was found alive. He also went out in search of Dharana, (P. 20. I. 9.)

Now Dharana, with only that piece of herb with him and Laxmī, was wandering about the mountain Pilindha-Nilaya, after the defeat and destruction of his caravan. Laxmī on account of these hardships was much tired and fainted. He shampooed her and she regained consciousness. She said, she was thirsty. Dharana went in search of water. He climbed the tree to see if he could find it but though he saw it, he could not get it. He remembered the recipe that with the help of the juice of the Tugaritthia herb, the blood could be turned into water. He thought after taking out blood, he would be able to heal up his own wound. He also planned to take out some flesh from his thigh. He did as he had planned. He cooked the flesh in the forest-conflagration and offered both flesh and water which Laxmī took. (P. 22. I. 14.)

After some time, they arrived at a place called Mahāsara, and put up at the temple of Yaks'a, outside the town as it was night. Laxmī said she was thirsty. Dharana therefore brought water from the river in a bowl.

Dharana then fell asleep. In the meantime there was a great noise outside the temple. A thief named Chandarudra was pursued by policemen. Chandarudra had stolen king's property. He entered the temple and was helped by Laxmi out of her hatred to Dharana. Chandarudra promised to take her with him and she promised to give him water which would help them to be invisible with the aid of a thief's pill named 'the charmer of others' sight' in possession of Chandarudra. They put the stolen jewels before Dharana who was asleep and became invisible. The policemen arrested Dharana in the morning. Dharana, who blamed his fate, was carried to the king. After a time, by king's order, he was sentenced to be executed and was entrusted to Chandālas for execution. The policemen gave him over to Chandālas. It was Maurya's turn on the day to carry out execution. Maurya, who was obliged by Dharana, released him out of gratitude. Dharana wandered about and came to the river Rijupālikā. (P. 28. l. 17.)

Chandarudra along with Laxmi, after leaving the Yaksha temple, had come in the vicinity of the Rijupālikā. He began to dis-

trust Laxmī who had been unfaithful to her own husband. He took out her jewels and left her. She wandered about and found Dharana. He recognised her and she wept. She said, she had been out to make water and the thief, in the meanwhile, carried her away. Dharana was glad that she was at least chaste and had not resorted to usual female treachery. They then started from that place with a view to leave Laxmī at her maternal uncle's place in Dantapura. (P. 30. l. 9.)

On the way, he was seen by the S'abaras of Kālasena. Kālasena had in the meantime prepared to enter fire, after giving the promised sacrifice of ten men to Chandikā or Kādambarī, his family-goddess, though his object was not fulfilled. He instructed his men to hand over the caravan to Dharana's elder. In the meanwhile Dharana was brought to Chandikā's temple. The poet describes here Chandikā's temple and its surroundings. At that time, the human sacrifice was to be offered to Chandikā. The first was the turn of Durgilaka, an errand-boy. Dharana felt for him and offered himself for the sacrifice instead of the errand-boy, who was much

dejected as he had to lose life, Dharana sent his request to Kālasena who found it extraordinary and just befitting Dharana. Kālasena then recognised Dharana, and became very glad. Dharana advised him to give up injury to living-beings even in sacrifices which can be better performed with the offerings of flowers, rice and scented things etc. Then Kālasena took Dharana to his own place along with the prisoners who were set free. The prisoners who were set free, were given some property and were permitted to go. (P. 36. I. 2.)

Dharana stayed there some days and went afterwards to his own place with money. The leaders of the town came to receive him. They counted his property which amounted to one crore and a quarter. Devanandi came back after half a month and his property only amounted to half a crore. On the festival of Madana Trayodashi, the leaders asked him to take out his chariot first. He declined their request calling such things simply childish. (P. 36. I. 15)

After some time, he, who had spent all his earnings in good works, thought again

to undertake a journey for earning wealth. He took his father's permission and went to the city of Vaijayanti. He could not find much profit in selling his wares. So he thought to go to the opposite shore. He got the ship made ready and started towards China. There was a storm in the sea. The ship wrecked. With the help of a plank, he arrived at Suvarna-dvipa. He lighted fire there and he found that the fire turned the soil into gold. He prepared several bricks, marked them with his name and made them into blocks. He fixed up the broken halves of the boat and putting gold blocks in it he was preparing to go. In the meantime, there passed by the ship of Suvadana, with merchandise of little worth. He saw Dharana, and stopped his ship. Dharana put his gold blocks in the ship and promised him to give a lac worth of gold, when the ship would reach the shore. Suvadana said he did not mind gold so much as he did Dharana's life. By luck, Laxmi was also taken up on the ship. Dharana recognised her and became very glad. (P. 40. l. 5.)

While the ship was on the way, the guardian demoness of Suvarna-dvipa came

there producing terror. She demanded that her wealth could not be taken without offering a human sacrifice, and threatened to destroy the ship if her demand were not satisfied. Out of consideration to Suvadana, Dharana became prepared to offer himself as a sacrifice to her; and Laxmi with her inward hatred towards him, supported him in his resolve. He threw himself into the sea and the demoness took him away, piercing him with a pike (P. 41. l. 2.)

In the meantime Hemakundala, that Vidyādhara whom he had previously saved, saw him. Hemakundala knew the demoness, and saved him from her. Dharana then asked him the account of S'rivijaya. Hemakundala, taking Dharana, went to Ratna-dvipa. The poet gives a long description of Ratna-dvipa. Hemakundala told Dharana that they would go to a Kinnara named Sulochana who was his friend, and that he would take some jewels from him for Dharana and would lead him to Devapura where he should wait for his wife. They did so. Dharana was given jewels. He was left outside. Hemakundala then went away. (P. 45. l. 2.)

Merchant Toppa saw him and being

prepossessed in his favour, took him to his own house. Dharana deposited his jewels with him. (P. 45. I. 11.)

On the other side, Suvadana, seeing the great amount of gold and a beautiful woman like Laxmi in his ship, was tempted to take Laxmi as his wife and gold as his own property. As Dharana was dead, he felt he was safe. Laxmi, out of hatred to Dharana, yielded to him. The ship arrived at Devapura. Suvadana saw the king, offered his presents and pleased the king who allowed his goods to come in duty-free. (P. 46. I. 6.)

In the meantime, Dharana who was in Devapura came to know that the ship had arrived from China. He went to the sea-shore and found Suvadana and Laxmi both of whom recognised him. They found their position rather difficult and wanted somehow to dispose off Dharana. Laxmi asked him to stay with her overnight instead of going to the city. Dharana did this. In the night he was given a drink; and while he was senseless with intoxication, Laxmi put a noose about his neck to kill him but he bent down. Laxmi thinking that he was dead, left Dharana on the shore and went to the ship.

After some time, Dharana became conscious. He could not understand his position. After a time he realised the perfidy of Laxmi for certain. In the meantime, the men of Toppa came searching for him. They saw him and took him to Toppa who was unhappy as he did not come home in the night. Toppa asked him to narrate the whole account. Dharana told about the perfidy and unchastity of his wife and faithlessness of Suvadana. Toppa got angry and approached the king. Though Dharana was unwilling to proceed, Toppa whom Dharana considered as his elder, pressed him. Suvadana was examined and afterwards Laxmi also was called. They totally denied the charge and even said that both of them Laxmi and Suvadana did not even know him. Dharana did not like to defend himself. Toppa however was very determined and even expressed to go through ordeals to set right the cause of Dharana. Dharana, seeing that he was putting Toppa in difficulty, said that the proof for the rightness of his cause existed as the gold-blocks were marked with his name. The gold-blocks were asked for. The king saw them but he did not find Dharana's name on them.

Dharana then asked the king to get the blocks broken and see inside. The blocks were broken and Dharana's name was found on the blocks. Suvadana was immediately sentenced to death but was saved through the intercession of kind-hearted Dharana. Laxmi was banished. (P. 53. I. 3.)

The king then asked Dharana to take charge of his property. The king sent his officers along with him. The property was duly taken by Dharana. Dharana offered Suvadana to take as much gold as he wished; for he had considered his life of greater value than the gold worth a lac he offered him, when he took him with his property on the ship. Suvadana felt ashamed. Dharana gave him gold worth eight lacs. After settling his affairs, he went to Toppa. (P. 53. I. 18.)

After taking his meals with Toppa, he asked Toppa to give him three promises. Toppa agreed. With the first promise, he asked Toppa's treasurer to return him his jewels, which the treasurer did. With the second promise, he took half of them; and with the third promise, he made Toppa accept the other half. Toppa, feeling Dharana

would take ill, accepted them. (P. 54. I. 21.)

Then Dharana went to his own city. The king came out to receive him. Dharana was led then to the royal palace where he was duly honoured. Then he went his home. There he offered charities etc. His parents asked him about Laxmi. He felt dejected. The parents did not further ask him thinking it would wound his feelings and that Laxmi might have done that usual female perfidy. The king then came to him and Dharana, being pressed by the king as to what order he wanted to promulgate, asked for the release of all prisoners and non-injury to all living-beings. The king promulgated this order, with due striking of prison-gongs. After spending there some time with Dharana, the king went away (P. 56. I. 3.)

Once Dharana went to garden Malaya-sundara, where he saw Revilaka, a son of a noble man, sporting with his beloved. He was reminded of Laxmi and her perfidy. There he, being dejected of this world, went with his friends to the grove of As'oka trees. He found there a great teacher named Arahadatta. Arahadatta and other hermits offered them religious benediction. They sat

on the ground. In order to test the sincerity of his intention, the saint first enlarged upon the hardships of monastic life. Dharana did not budge from his resolve. Arahadatta then admired his enlightenment and in illustration of how difficult it is to get knowledge, he narrated his own life. (P. 58. l. 18.)

Arahadatta's Tale

There is a city named Achalapura. There Jitas'atru was the king. He had two sons. Aparājita and Samaraketu. Aparājita was the heir-apparent and the other as a prince was put in charge of Ujjaini. Once a border prince, Samarakesari attacked Achalapura and Samaraketu started with the army to punish him. After defeating him, when he was returning, he saw a teacher named Rādha. He felt averseness to the world. After duly hearing religion from him, he took to hermit's life. He arrived at a place called Tagarā. There came from Ujjaini, the pupils of teacher Rahu, the pupil of teacher Rādha to Tagarā. He asked him the news of his monastic life there. They said everything was all right except that the sons of the king and

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the royal chaplain produced troubles for hermits. (P. 89. l. 53.)

Aparājita thought to go to set the matter right at Ujjaini. He asked the permission to go to Ujjaini, which he gave. He went there and entered the fold of Rahu Kshamas'raman. The time for alms came; and he asked which houses were prohibited for begging them. The hermits asked him to stay at the monastery and not to go out; for he had a vow to beg his own alms and he asked which houses were prohibited for the same. A boy-pupil showed the houses and also particularly the one where princes dwelt, calling it the house of an adversary. Aparajita entered it first, and called out loudly the religious benediction. The servants asked him to go away quickly, thinking he would be maltreated. But he feigned deafness and cried out more loudly. The princes on the terrace heard this and came. The door was closed. The princes asked him to dance. He agreed to do it if somebody played upon the instruments. The princes agreed to play upon instruments. They gave false beats. The hermit apparently became angry and scolded them as ignorant sons of a cowherd.

This made them angry; and each of them attacked the hermit in turn and each of them had his limbs dislocated by the hermit, who know the art of fighting. The boys fainted. The hermit, after opening the door went out and sat at a lonely place rapt in the study of scriptures. The servants tried to make the boys conscious but in vain. They informed the king who went to teacher Rahu, and related the matter to him. He said that none from his fold might have done that, as the hermits of Jaina fold would never do such a thing for food. At last Aparājita was pointed out. The king went to him and recognised him. He requested him to set right the dislocated joints of the boys and bring them to consciousness. He agreed on the condition that along with setting the limbs right, he would also put in them right conduct. The king agreed, if the boys had no objection. Then the hermit came to them and put in them speech by bringing life only in the mouth. The hermit showed them their fault and asked them to take to hermit's life. They repented and agreed. Then he set right the limbs. After some time, the son of the chaplain had in him a

little taint of malice towards his teacher. He neither censured the teacher nor confessed his malice before him. In due course he died and was born in Is'ana-heaven, where he enjoyed celestial pleasures. (P. 63. l. 10.)

One day the god felt, on account of the signs that appeared, that his life in heaven was then ending. He at last decided to consult Tirthankara Padmanābha as to where he should be reborn and whether he would be readily enlightened or not. Padmanābha said that he would be tardily enlightened through his brother As'okadatta, called by the other name Mūka on account of the following reason. (P. 65. l. 7.)

Nāgadatta, the son of merchant Tāpasa of Kaus'ambī, was married to Bandhumati. His father Tāpasa after his death was born in his house as a pig and was killed by a woman-cook on the day of festival. He then again was born there as a serpent, and the servants, who came there on the alarm being raised by the woman-cook, killed the serpent. He was then born as a son to his son and was named As'okadatta. He somehow had the knowledge of this previous lives.

Being aware that his daughter-in-law was his mother, and his son a father, he did not know how to address them. He therefore decided to remain mute, whence he got the name Mūka. Thus twelve years passed away. A monk of superhuman knowledge named Meghanada came there and he sent his monk to recite to him the verse containing the description of his previous births. He replied that he would follow the advice of the saint and went to see him. The people were astonished to find him speaking; but still they called him Mūka. (P. 67. l. 14.)

Padmanābha also told the god that he would be awakened on the Siddhāyatana peak of the Vaitādhya mountain on the sight of his own earrings. The god after hearing this, went to As'okadatta at Kaus'āmbi, and narrated to him the account as told by Tirthankara. He led him to the Vaitadhyā mountain and in a cave on the Siddhayatana peak, the earrings were deposited. The god gave him the desire-yielding jewel instructing that it should lead him to the Vaitadhyā mountain, and that it would serve one purpose belonging to this world one day when thought over. The god went away

and falling from heaven in due course was born in the womb of Bandhumati. Bandhumati had a pregnancy-desire for mangoes which could not be then had. As'okadatta then contemplated on the desire-yielding jewel and got the mangoes after which she had a happy delivery. A son was born to her and he was named Arahadatta. (P. 68. I. 21.)

Arahadatta was taken by As'okadatta to monks and he asked him to bow to monks but he did not. His leanings were towards sensual pleasures, and he married four wives. As'okadatta, leading a faultless monk's life, died and became a god. He saw that Arahadatta was not coming to the right path. He put in him virulent dropsy and Arahadatta got so much pain that he decided to enter fire. No remedy would help him. (P. 70. I. 7.)

Now the god taking the form of S'abara physician came there and undertook to cure him on the condition he should take the renunciation or follow him with his instrument-bag. He agreed to take to hermit's life and by his magic skill, he cured him. Arahadatta took to hermit's life through

one monk of the Jaina Order who came there; but was soon disgusted the life of constraint and came back home. He began to lead his former unrestrained life. (P. 73. l. 25.) The god saw this. He put in him even more virulent form of dropsy. The S'abara physician was found out by his relatives. He was cured on the condition that he should take to hermit's life which he did. He again was disgusted and came back. The god again put in him even more virulent disease. The relatives scolded Arahadatta for his ways and they found out the S'abara physician who cured him and took him with himself on the condition that he would follow and obey him throughout (P. 75. l. 8.) The S'abara physician was the god. He produced an illusion of a village on fire. The god ran to extinguish it with a bundle of grass. Arahadatta uttered his surprise at this way of extinguishing fire while the god said that it was not more foolish than taking to secular life after taking renunciation. He did not understand it. The god then began to take the thorny way, leaving aside the main path. Then Arahadatta expressed his surprise to which god said that.

it was not more foolish than taking to secular life after renunciation. Arahadatta still had no knowledge. Then he created another illusion. In some shrine, people were putting up the idol of an Yaksha for worship and the idol tumbled down. This happened so many times that Arahadatta expressed his surprise at this. The god said that it was not stranger than one who though raised to the revered position of a hermit's life, tumbled down again in secular life. Arahadatta was not enlightened. Then the god created another sight. They saw a bull fractured and bruised in all limbs. The bull had tumbled in the well with the desire of having few straws of *Dūrvā* grass, leaving up fine *Junjumaya* grass only at a field's distance. The god explained to him that like a foolish bull, he abandoned unlimited happiness of attaining absolution; for, the worldly happiness was not worth even two straws. Arahadatta at last was enlightened. He was taken to the *Vaitādhya* mountain. The earrings were shown. He recognised his brother *As'okadatta*. He recollected his former births and took to renunciation. (P. 18. l. 5.)

[The main story continues.]

Dharana then took the hermit's life and taking to various observances, he acquired the fitness to take the observance of going alone. He came to Tamralipti and was in meditation outside the city in the garden. There also had come Laxmi who after her banishment was found out by Suvadana and taken as a wife. Laxmi saw Dharana and recognised him. The old malice again took hold of her. She thought of proving him a thief by putting her necklace with a broken string before him and raise alarm. She did so and the policemen came running there to put him under arrest. He was taken to the gallows but the gallows instead of piercing him fell down.

The people and the king were convinced, he was a true hermit. The king asked him to narrate the real matter of the case which he did not, as he was under a vow of silence. On the advice of the minister, Laxmi was searched for, but she had already fled away. Suvadana however was arrested in his flight. Suvadana recognised Dharana and told in camera all the account. He was released and

he took to hermit's life under teacher Mangn
(P. 82. l. 6.)

Laxmi was robbed on the way by thieves of her ornaments and also of all her clothes. She came near Kus'asthala, when the night was left a quarter. She saw outside the town the sacrificial fire lighted by Purohita for removing the evil influences of the queen. She mistook it for the fire of a caravan. The guards were alarmed thinking her a demoness and fell down on the ground unconscious. The Purohita with courage caught her, beat her and took her to the king. The king after putting her to various sorts of maltreatment, released her. She was killed by a lion in the forest and was born as a hell-dweller in the hell Dhūmaprabhā. Dharana, taking to fasting left this world and was born in the heaven Āraṇa as a god, (P. 83 l. 15.).

This chapter in all contains 71 verses. All of them are Aryas. The Arya has four feet; the first and the third contain 12 mātrās, while the second contains 18 and the fourth 15 mātrās. Generally the foot is a complete unit in itself but sometimes the regular caesura

is omitted after the 3rd gana, the Arya will be called Vipulā. (See स. क. भव. १-२. Intro. P. xlxi. ff.) Only verse 23 is in the nature of a Prastāra as described by Hemacandra in Chhandonus'āsana. Prof. Jacobi does not seem to have taken notice of it.

For the style of the work, it is written in flowing Maharāstri Prakrit. But in places (P. 41; P. 44, etc.) it contains intolerably long compounds in imitation of the Sanskrit prose style. Also there are parables (P. 75-77) and general instruction on topics like wealth (P. 36-37), fate (P. 25) etc. There are often the links or S'rinkhalas in verses e. g. verses 47 to 51 or verses 23 etc.

M. C. Modi

॥ समराइच्चकहा ॥

छटो भवो ।

धरणो लच्छी य तह पइ-भज्जा ।

समराइच्चकहा

छट्टो भवो ।

अत्थि इहेव जम्बुद्वीवे भारहे वासे, परिहरिया
अहम्मेणं, वज्जिया कालदोसेण, रहिया उवद्वेण,
निवासो नयसिरीए,^१ मायन्दी नाम नयरी ।

जीए महुमत्तकामिणिलीलाचंकमणणेउररवेण ।
भवणवणदीहिओयररया^२ वि हंसा नडिज्जन्ति ॥ १ ॥
जीए सरलसहावो पियंवओ धम्मनिहियनियचित्तो ।
पढमाभासी^३ नेहालुओ य पुरिसाण वग्गो ॥ २ ॥

नमिऊण वीयरायमइरायं हरिभद्दमुणिरायं
समराइच्चकहाए विवरिस्सं छट्ठयं भवं किंचि ॥
विरहंकवायसायरतरणम्मि सुहं होउ वालाणं
इय चित्तिय आढत्ता वालट्ठं लहुटिप्पणी एसा ॥
मोइकुलुप्पणणेण य संयलिया महुसूयणेणेसा
णेत्तंकणिहिन्दुमिए चिक्कमवरिस्से रायणयरम्मि ॥

१. परिहृता अधर्मेण, वज्जिता कालदोषेण, रहिता उपद्रवेण,
निवासः नयश्रियः (=नीतिश्रियः) इति नगरीवर्णनम् । २. भव-
नवनदीर्घिकावताररता भवनानां हर्म्याणां वने समूहं तस्मिन् भवाः
दीर्घिकाः वाप्यः तासु अवतारे रताः व्यापृताः हंसाः इत्यर्थः ।
३. 'पढमाभासी' प्रथममाभापत इति प्रथमाभापी मैत्रीपरः इत्यर्थः ।

तत्थ दरियारिमहणो^४ सुकयधम्माधम्मववत्थो काल-
 मेहो नाम नरवई । तस्स अईव बहुमओ सयलनयरिसे-
 द्विचूडामणी वन्धुदत्तो नाम सेट्ठित्ति । सोय परम्मुहो
 परकलत्ते न अब्भत्थणाप्प, अलुद्धो परविभवे न धम्मो-
 ५ यज्जणे, असंतुट्ठो परोवयारे न धणागमे, अहिगओ
 पीईप्प न मच्छरेणं, दरिहो दोसेहिं न विहवेणं । तेण
 सा नयरी, मलयवणं पिव पारिजापण, घसन्तो विय
 कुसुमुग्गमेण पाउससिरी विय मेहावलीप्प, सरयकालो
 विय चन्दमण्डलेणं, अहियं विभूसिय ति । तस्स,
 १० कमलायरस्स विय विलुप्पइ कोसो मित्तमण्डलेणं,^५
 कप्पतरुवरस्स विय खन्धे पायं काऊण गहियाइं फलाइं
 अत्थिनिवहेण । तस्स समाणकुलरुक्खविहवसहावा
 हारप्पहा नाम भारिया । स इमीप्प सह धम्मत्थ-
 अभग्गपत्तरं विसयसुहमणुहविसु ति॥

१५' इओ य सो आणयकप्पचासी देवो तंमि देवल्लोप
 अहाउयं पालिऊण चुओ समाणो समुप्पत्तो हारप्पहाप
 कुच्छिसि । दिट्ठा य णाप तीप्प चेव रयणीप्प चरिमजा-
 मंमि सुमिणप्प, दिज्वपउमासणोवविट्ठा, धवलदुगुल-
 निवसणा, विविहरयणखचियरसणाफलावा, सुकुमाल-
 २० मिउफंसेण उत्तरीण्ण पच्छाइयपओहरा, मुत्तावलीवि-
 हूसियाप्प सिरोहराप्प विज्जमाजमाणा, रुण्टन्तमहुयरकु-
 ल्लगहियकमला, धवलकरिवरेहिं दिज्जकञ्चणकलसेहिं
 अहिसिच्चमाणा, सिरी वयणेणमुयरं पविसमाणि ति ॥

४. दत्तारिमर्दनः । ५. कमलाकरस्य कमलपुष्पसरोवरस्य इव
 कोशः मुकुलं, पक्षे निधिः, मित्रमण्डलेन, सूर्यविम्बेन, पक्षे
 मुहुरसमूहेन, विलुप्यते हियत इति वाक्यार्थः ।

तओ तं दट्टण विउद्धा पत्ता । साहिओ तीए
हरिसनिवभराए दइयस्स । भणिया य जेण । “सुन्दरि,
सिरिनिवासो ते पुत्तो भविस्सइ ।” पडिस्सुयमिमीए ।
तओ विसेसेण तिवग्गसंपायणरयाए^६ अइक्कन्तो कोइ
कालो । पत्तो पसूइस्समओ । पसूया य पत्ता, जाओ से
दारओ, निवेइओ परितोसनामाए चेडियाए वन्धुद-
त्तस्स । परितुट्ठो एसो । दिन्नं तीए पारिओसियं । कयं
उचियं करणिज्जं । अइक्कन्तो भासो दारयस्स । पइट्ठा-
वियं च से नामं पियामहस्स सन्तिथं धरणो त्ति ।
पत्तो कुमारभावं, गाहिओ कलाकलावं । निम्माओ^७ य
तत्थ पयाणुसारी ‘संवुत्तो ॥

पत्थन्तरंमि सो विजयजीवनारओ तओ नरयाओ
उव्वट्टिऊण पुणो संसारमाहिण्डिय अणन्तरभवे तद्दा-
विहमणुट्ठाणं काऊण तीए चेव नयरीए कत्तियस्स
सेट्ठिस्स जयाए भारियाए कुच्छित्ति इत्थियत्ताए^८
उववन्न त्ति । जाया कालक्कमेण । पइट्ठावियं च से नामं
लच्छि त्ति । पत्ता य जोव्वणं । अचिन्तणीययाए कम्म-
परिणामस्स, भवियव्वयाए निओएण, महाविभूईए परि-
णीया य जेणं । अत्थि पीई धरणस्स लच्छीए, न उण
तीए धरणंमि । चिन्तेइ पत्ता । ‘अलं मे जीवलोएण,
जत्थ धरणो पइदिणं दीसइ’ त्ति । एवं च विडम्बणा-
पायं विसयसुहमणुहवन्ताणं अइक्कन्तो कोइ कालो ॥

६. धर्मः अर्थः कामः इति त्रयाणां पुरुषार्थानां संपादने
प्राप्तौ रतायाः । ७ निर्माचो निष्कपः । ८. पदानुसारलब्धियुक्तः
यस्तु सूत्रस्य प्रथमे पदे पठ्यमान आत्मनः लब्धिप्रभावेण सकलमेव
सूत्रं पठति सः पदानुसारी । ९ स्त्रीभावेन ।

अत्रया य पयत्ते मयणमहसवे कीलानिमित्तं पयट्टो
 रहवरे धरणो मलयसुन्दरं उज्जाणं । पत्तो नयरिदुवा-
 रदेसं । पत्थन्तरंमि तओ चेव उज्जाणाओ कीलिरुण
 गओ रहवरेण नयरिदुवारदेसभायं पञ्चनन्दिसेट्टिपुत्तो
 ५ देवनन्दि ति । मिलिया रहवरा दुवारदेसभाप । वित्थि-
 ण्णयाप रहवराणं न दोण्हं पि निग्गमणपवेसभूमी ।

भणियं च देवनन्दिणा । “भो भो धरण, ओसा-
 रेहि”^{१०} रहवरं ताव, जाव मे पविसइ रहो” ति ।

धरणेण भणियं । “अइगओ मे रहो, न तीरय
 १० वालेउं” । ता तुमं चेव ओसारेहि, जाव मे नीसरइ ति” ।

देवनन्दिणा भणियं । “भो भो धरण, अह केण
 उण अहं भवओ ऊणओ, जेण रहवरं ओसारेमि” ।

धरणेण भणियं । “भो भो देवनन्दि, तुल्लमेवेयं” ।

एवं च वित्थका दुवे वि सेट्टिपुत्ता । रुद्धो निग्ग-
 १५ मपवेसमग्गो नायरयाणं । पवित्थिण्णो जणवाओ,
 विन्नाओ पस वुत्तन्तो नयरिमहन्तपहि । आलोइयं
 च गेहि । “दुवे वि खु महापुरिसपुत्ता, न खलु पत्थ
 पगस्स वि निरागरणं जुज्जइ”^{१२} ति । ता इमं पत्थ
 पत्तयालं;^{१३} निब्भच्छिज्जन्ति”^{१४} पप । जहा । ‘कीस तुब्भे
 २० पुव्वपुरिसज्जिपणं विहवेणं गव्वमुव्वहह । केण तुम्हाण
 नियभुओवज्जिपणं दविणजापणं दिन्नं महादाणं । केण

१० अपसारय पार्श्वे छुरु । ११ न शक्यते वालयितुं ।

१२ द्वौ अपि खलु महापुद्गपुत्रौ, न खलु अत्र एकस्य अपि
 निराकरणं (दूरीकरणं) युज्यते । १३ प्राप्तकालं कालोचित । १४
 निर्मत्स्येते अवमान्येते ।

वा काराविओ धम्माहिगारो । केण वा अब्भुद्धरिओ
विहलवग्गो । केण वा परिओसिया जणणिजणया ।
ता किमेइणा निरत्थपण बहुजणोवहसणिज्जेण अहो-
पुरिसियापाएण चेट्ठिएणं । अओ उवसंहरह पयं, ओसा-
रेह नियनियथामाओ चेव पिट्ठओ रहवरे किमन्नेण '
ति । एवमालोविंऊण 'इणमेव तुब्भेहिं ते वत्तव्व'
त्ति भणिऊण विसज्जिया वयणविन्नासकुसला, धम्मत्थ-
विसारया, परिणया वओवत्थाए, निवासो उवसमस्स,
इहपरलोयावायदंसगा, सुट्ठिया धम्मपक्खे, सयलनय-
रिजणवहुमया, चत्तारि चारिया'^{१५} । गया ते तेसिं
समीवं । अब्भुट्ठिया'^{१६} य णेहिं । अणुसासिया चारि-
पहिं । साहिओ पउराहिप्पाओ । सोहणं ति परितुट्ठो
देवनन्दी । 'असोहणं' ति लज्जिओ धरणी ।

भणियं च तेण । " भो भो महन्तया, जं तुब्भे
आणवेह, तमवस्स मए कायव्वं । किं तु पडिवोहिओ
अहं तुब्भेहिं, लज्जिओ यं अत्तणो चेट्ठिएणं, महं मे
ओहंवाणा,^{१७} आमिगव्वपायं"^{१८} च मन्नेमि अत्ताणयं । ता
एवं मे अणुगगहं करेह । ओसारिज्जन्तु एए रहवरा ।
गच्छामो यं अम्हे इओ अज्जेव देसन्तरं । तओ संव-
च्छरेण जो चेवं णं पहूयं दविणजायं विदविंऊण'^{१९}
इहागच्छिय अहियं सप्पुरिस्सचेट्ठियं करेस्संइ, तस्सेव
सन्तिओ'^{२०} रहो इमीए चेव तेरसीए पविसिस्सइ वा
निकखमिस्सइ वा " ॥

१५ विहलवर्गः दुःखव्यप्रजनाः । १६ चारिकाः जनसमु-
दायस्य प्रधानपुरुषाः । १७ अभ्युत्थिताः सम्मानयितुं उत्थिताः ।
१८ अपमानना अनादरः । १९ आमगवर्गप्राये अपक्वगवर्गसमानं ।
२० समुपार्ज्यं । २१ 'सन्तिओ' इति सम्बन्धार्थदर्शकः शब्दः ।

छट्टो भवो]

सपरिवाराओ बहूओ, मिलियाओ य एपसि । पइदि-
णपयाणएहि च गच्छमाणाणं अइकन्ता कइवि दियहा ॥

अन्नया य परिवहन्ते सत्ये दिट्ठो धरणेण एगंमि
वणनिउज्जे अचन्तसोमरूओ उप्पायनिवाए^{२६} करेमाणो
विज्जाहरकुमारओ । गओ तस्त समीवं । पुच्छिओ य
एसो । ‘भो किंनिमित्तं पुण तुमं असंजायपक्खो विय
गरुडपोयओ सुहवियारोवलक्खिज्जमाणनहङ्गणगमण-
सुओ विय उप्पायनिवाए करेसि । आचिक्ख, जइ
अकहणिज्जं न होइ ” ।

तओ ‘अहो से भावन्नुयया,^{२७} अहो आगई, अहो
वयणविनासो’ त्ति चिन्तिऊण भणियं विज्जाहरेण ।
“भो, सुण । अहं खु वेयडुपव्वए अमरपुरनिवासी
हेमकुण्डलो नाम विज्जाहरकुमारो अणव्वत्थविज्जो
सयनिओयपरो^{२८} तत्थेव चिट्ठामि, जाव समागओ
तायस्स परममित्तो विज्जुमाली नाम विज्जाहरो ।
भणिओ य ताएण । ‘कुओ तुमं, कीस चा विमणदु-
म्मणो दीससि’ । तेण भणियं । ‘विज्झाओ^{२९} अहं ।
विमणदुम्मणत्ते पुण इमं कारणं । दिट्ठो मए विज्झाओ
इहागच्छमाणेण उज्जेणीए निव्वेयकारणं’ । ताएण
भणियं । ‘कीइसं निव्वेयकारणं’ । विज्जुमालिणा
भणियं । ‘सुण —

अत्थि उज्जेणीए सिरिप्पहो नाम राया । तस्त
रूविणि व्व कुसुमाउहवेजयन्ती जयसिरी नाम धूया ।
सा य पत्थेमाणस्स चि न दिन्ना कोङ्कणरायपुत्तस्स
सिसुपालस्स, दिन्ना इमेण वच्छेसरसुयस्स परोवया-

२६ उत्पातनिपातान् । २७ भावज्ञता । २८ शतनियोगपरः शतकार्य-
व्यापृतः । २९ विन्ध्यतः विन्ध्यपर्वतात् ।

- रकरणेकलालसस्स सिरिविजयस्स । कुविओ सिसु-
वालो । आगओ जयसिरिविवाहनिमित्तं सिरिविजओ ।
तओ पारद्धे महाविभूर्इण विवाहमहूसवे निग्गया मय-
णचन्दणनिमित्तं समालोचिय विहाणमवक्खन्दं
५ दाऊणं^{३०} अवहरिया सिसुवालेण जयसिरी । उप्पाइओ
कलयलो । मुणिओ वुत्तन्तो सिरिविजपणं । लग्गो
मग्गओ^{३१} । समासाइओ सिसुवालो । आवडियमाओ-
हणं । गाढपहारीकरणं च जेऊण सिसुवालं नियत्तिया
जयसिरी । पहारगरुययाए य सो महाणुभावो पाण-
१० संसप वट्ठए । सा वि रायधूया ' न अहमेयंमि अक-
यपाणभोयणे पाणवित्तिं करेमि ' त्ति वामकरयलंपणा-
मियवयणपङ्कया अणाचिक्खणीयं अवत्थन्तरमणुहवन्ती
दुक्खेण चिट्ठइ ॥

- एयं मे एत्थ कारणं' । ताएण भणियं । ' ईइंसो
१५ एस संसारो । खेहणयभूया खुं एत्थ कम्मपरिणईए
पाणिणो^{३२} । ता अलं निव्वेएण ' ॥ तओ मए चिन्तियं ।
' साहियं मे कल्लं चेव हिमवन्तपव्वयगयस्स दरिह-
रुगयं' ^३ महोसहिमवलोइऊण गन्धव्वरइनामेण गन्ध-
व्वकुमारेण मम वयंसएण । जहा, भो हेमकुण्डल,
२० सच्चो खु एस लोयवाओ, जं अचिन्तो हि मणिम-
न्तोसहीण पभावो त्ति, जओ एकाए ओसहीण सो
पहावो, जेण विदारियट्ठी^{३४} वि खग्गाइपहारो इमीए
पक्खालणोयपणं पि पणट्ठवेयणं तक्खणा चेव रुज्झइ
३० विभातेन प्रभातेन अवस्कन्दं सहसा अभिपातं दत्त्वा । ३१
मग्गओ पश्चात् । ३२ क्रीडनकभूताः खलु अत्र कर्मपरिणत्या
प्राणिनः । ३३ दरीगृहीद्वयं गुहायामुत्पन्नं । ३४ विदारितास्थी
विदारितं अस्थि यस्य सः ।

छट्टो भवो]

त्ति । दिट्ठपच्चया^{२५} य मे एता । ता गच्छामि अहयं
हिमवन्तं गेण्हिऊण तयं ओसहिं उवणेमि सिरिवि-
जयस्स । तओ सुमरिऊण कहंचि गयणगामिणिं विज्झं
गओ हिमवन्तपव्वयं । गहिया ओसही । ओइण्णो
हिमवन्तो । ‘ मा सिरिविजयस्स अच्चाहियं भविस्सइ’
त्ति पडिनियत्तो वेण्ण । पत्तो पयं निउअं, खीण्णयाप
वेयागमणेण वीसमणनिमित्तं ओइण्णो इहइं, कयं चलण-
सोयं,^{२६} उवविट्ठो कुरवपायवसमीवे, ठिओ मुहुत्तमेत्तं,
उच्चलिओ य उज्जेणिं । सुमरिया गयणगामिणी विज्जा,
जाव अहिणवगिहीयत्तणेण गमणसंभमेण य विसुमरियं
मे पयं । तओ सा न वहइ त्ति उप्पायनिवाए करेमि ” ॥

धरणेण भणियं । “ भो पवं ववत्थिए को इह
उयाओ ” ।

हेमकुण्डलेण भणियं । “ नत्थि उवाओ । अओ चेव
रायउत्तविणाससङ्काप उत्तम्मइ मे हिययं, पणस्सइ
मे मई । सब्बहा न अप्पपुणाण समीहियं संपज्झइ
त्ति द्दहं विमणो म्हि ” ।

धरणेण भणियं । “ भो अत्थि एस कप्पो, जं
सा अन्नस्स समक्खं पडिज्झइ ” ।

हेमकुण्डलेण भणियं । “ अत्थि ” ।

धरणेण भणियं । “ जइ पवं, तां पदं, कयाइ
अहं ते पयं लहामि ” ।

२५ दृष्टप्रत्यया दृष्टः प्रत्ययः तस्याः ओषध्याः प्रयोगस्य
साफल्यं यस्याः सा दृष्टप्रत्यया औषधिः । २६ चरणशीघ्रं पादप्र-
क्षालनम् ।

- तओ हेमकुण्डलेण 'नत्थि अविस्सओ पुरिस-
सामत्थस्स' ति चिन्तिय सामन्नसिद्धिं काऊण पढिया
विज्जा । पयाणुसारिस्सणेण लद्धं पयं धरणेण । साहियं
हेमकुण्डलस्स । परितुट्ठो पत्तो । भणियं च णेण ।
५ " भो भो महापुरिस, दिन्नं तए जीवियं मम समी-
हियसंपायणेण रायउत्तस्स; ता किं ते करेमि " ॥

धरणेण भणियं । " कयं ते करणिज्जं; गच्छ,
समीहियं संपाडेहि " ॥

- तओ हेमकुण्डलेण 'अहो से महाणुभावय' ति
१० चिन्तिय 'परत्थं करेज्जासि' ति भणिरूण दिन्नं
ओसहिवलयखण्डं । पणयभङ्गभीरुत्तणेण गहियं च
णेण । गओ विज्जाहरो, आगओ य धरणो निययसत्थं ।
अइक्कन्ता कइवि दियहा ॥

- अन्नया य गिरिनइतीरंमि समावासिए सत्थे
१५ गवलजलयवण्णा वेल्लिनिबद्धुद्धकेसहारा चक्कलद्धनिव-
सणा कणियकोदण्डवाचडग्गहत्था सुणयवन्द्रसंगया
सटुक्खं रुयमाणा दिट्ठा धरणेण नाइदूरगामिणा सव-
रज्जुवाणय ति । सहाविया णेण पुच्छिया य । भो
किंनिमित्तं रुयह " ति । तेहिं भणियं । अज्ज, अत्थि
२० अम्हाणं कालसेणो नाम पल्लीवई ।

जस्स इह विम्हियाओ सत्तिनियाणाणि चिन्तयन्तीओ ।
न समल्लियन्ति दुग्गं परचक्कभए वि वाहीओ ॥ ३ ॥

२० एकसरघायलद्धा जस्स य करिकुम्भदारणेकरसा ।

३७ एकशरघातलद्धाः दस्य च करिकुम्भदारणैकरसाः,
नापि विह्वलशरीराः व्याकुलितदेहाः गच्छन्ति पदमपि केसरिणः ॥

छट्टो भवो]

न वि विहलन्तसरीरा गच्छन्ति पयं पि केसरिणो॥१॥

सो खु केसरी आगओ ति आयणिय घेतूण
कोदण्डं कण्णियसरं च एगागी चेव निग्गओ पल्लीओ ।
न दिट्ठो य णेण नग्गोहपायवन्तरिओ केसरी । गओ
तस्स समीवं । गहिओ य णेण पट्ठिदेसे । वावाइओ
तेण बल्लिऊण कट्टारण^{३८} केसरी । तेण वि य से
तोडियं उत्तिमङ्गखण्डं । तओ सो 'नत्थि मे जीवियं'
ति मन्नमाणो जलणपवेसं काउमारड्डो । मुणिओ से
एस वुत्तन्तो गेहिणीए । तओ सा वि आवन्नसत्ता
तं चेव काउं ववसिया, वारिया वि पल्लीवड्डणा न
विरमइ ति । तओ तेण पेसिया अम्हे तीए संधार-
णत्थं पिउणो से आणयणनिमित्तं । वीररसपहाणो खु
सो सयणवच्छलो य । ता न-याणामो, किं पडिच-
ज्जिस्सइ ति । महादुक्खपीडिया असमत्था य धरिउं
इमं सोयाइरेयं अविज्जमाणोवाया य पडिचज्जिऊण
इत्थियाभावं केवलं रुयम्ह ” ॥

धरणेण भणियं । “ भद्दा, अलं सोएण । दंसेहि
मे पल्लोवइं । कयाइ जीवावेमि अहयं ” ॥

तओ चलणेसु निवड्डिऊण हरिस्सवसुप्फुल्ललोय-
णेहि जंपियं सवरेहि “ अज्ज, एवं तुमं देवावयारो
विय आगईए । ता तुमं चेव समत्थो ति देवं समा-
सासेउं । अन्नं च । जइ अम्हेसु अणुग्गहवुद्धी अज्ज-
स्स, ता तुरियं गच्छउ अज्जो; मा तस्स महानुभाव-
स्स अच्चाहियं भवे । तओ घेतूण विज्जाहरविइण्णं

छट्टो भवो]

दिट्ठो य णेण पक्खसन्धीप^{४१} उपवासट्ठिणं आयामु-
हीसन्निवेसंमि^{४२} आवासिप सत्थे जरचीरनिवसणो
गेरुयविलित्तसव्वगतो खन्धदेसारोवियतिकव्वसुलिओ,
अचोरो चेव चोरो त्ति करिय गहिओ, वज्जन्तविर-
सड्डिण्डिमं वज्जत्थामं^{४३} नीयमाणो चण्डालजुवाण-
ओ त्ति । तेण वि महन्तं सत्थमवलोइय सुद्धयाप
आसयस्स, वल्लहयाप जीवियस्स, समीवंमि चेव महया
सद्देण जंपियं । “ भो भो सत्थिया, सुणेह तुब्भे ।
महासरनिवासी मोरिओ नाम चाण्डालो अहं,
कारणेण य कुस्तथलं पयट्ठो, विप्पलद्धवु-
द्धीहि य दण्डवासिण्हि^{४४} अपेच्छिऊण चोरे अदो-
सयारी चेव यन्दभागी गिहीओ म्हि । ता मोयावेह,
भो मोयावेह; सरणागओ अहं अज्जाणं । अन्नं च,
मरणदुक्खाओ वि मे इयमब्भहियं, जं तद्दाविहनिक्क-
लङ्कपुव्वपुरिसाज्जियस्स जसस्स विण वि दोसेणं
मइलण^{४५} त्ति । ता मोयावेह, भो मोयावेह ” ॥

तओ सुद्धचित्तयाप चिन्तियं धरणेण । ‘ न खलु
दोसयारी एवं जंपइ ’ । करुणापवन्नेण भणिया णेण
आरक्खिआ । “ भो भो कुलउत्तया, मम कण विही-
रह मुहुत्तयं, जाव एयमन्तरेण विन्नविऊण नरवइं
दविणपयाणेणावि मोयावेमि एयं ” ।

तेहिं भणियं । “ जइ एवं, ता लहुं होहि ” ।

तओ घेत्तूण नरिन्ददरिसणनिमित्तं दीणारसय-

४१ पक्षसन्धिः अमावास्यायाम् । ४२ आयामुक्ती नाम
नगरी । सा एव संनिवेशः तस्मिन् । ४३ वध्यस्थानम् । ४४
दण्डपाशिकैः । ४५ मलिनता कलंकः ।

फलपुट्ठतरुवरद्वियपरपुट्ठविमुक्कविसमहलवोलं^{४८} ।

तरुकणइकयन्दोलणवाणरबुक्काररमणिज्जं^{४९} ॥ ७ ॥

मयणाहदरियरुञ्जियसहसमुत्तत्थफिडियगयजूहं ।

वणदवजालावेदियचलमयरायन्तगिरिनियरं^{५०} ॥ ८ ॥

निहयवराहघोणाहिघायज्जरियपल्लोयन्तं ।

दप्पुड्डुरकरिनिउरुम्बदलियहिन्ताल^{५१} संघायं ॥ ९ ॥

तीए वहिऊण सत्थो तिण्णि पयाणाइ पल्लसमीवे ।

आवासिओ य पल्लजलयरसंजणियसंखोहं ॥ १० ॥

आवासिऊण तीरे सरस्स मज्झंमि कीलिऊण सुहं ।

तो रयणीए सत्थो सुत्तो दाऊण थाणाइ ॥ ११ ॥ १०

रयणीए चरिमज्जामंमि भीसणयसिङ्गसहगहब्भा^{५२} ।

अह सवरभिल्लसेणा पडिया सत्थंमि वीसत्थे ॥ १२ ॥

हण हण हण त्ति गहब्भसहसंजणियजुवइसंतासा ।

अन्नोन्नसंभमा लग्गदीहकोदण्डसंघाया ॥ १३ ॥

तीसे ससहवोहियसत्थियपुरिसेहि मह^{५३} महाभीमं । १५

जुज्झमह संपलग्गं सरोहविच्छिन्नसरनियरं ॥ १४ ॥

सत्थियपुरिसेहि दहं सेणा दप्पुड्डुरेकवीरेहिं ।

आवाए च्चिय खित्ता दिसो दिसं हरिणजूह व्व ॥ १५ ॥

तो वीरसेणपमुहा सवरा सव्वे पुणो वि मिलिऊण ।

अन्नोन्नतज्जणाजणियरोसपसरा समल्लीणा ॥ १६ ॥ २०

४८ इलवोलं कोलाहलः (दे. ना. ८. ६१.) । ४९ कणइ लंता (दे. ना. २. २५.) तरुलताकृतान्दोलनवानरबुक्कारशब्दर-
मणीयाम् । ५० वनदवज्वालावेष्टितचलमृगराजं गिरिनिंकराम् । ५१
हिन्तालः वृक्षविशेषः । ५२ ' गहब्भ ' कर्कशो-ध्वनिः (दे. ना.
२. ८२.) ५३ महत् ।

अह निज्जिओ स सत्थो थेवत्तणओ य सवरसेणाप ।
 पयरो पिदीलियाणं भीमं पि भुयंगमं डसइ ॥^{१७}॥
 निज्जिणिऊण य सत्थं रित्थं वेत्तूण निरवसेसं पि ।
 वन्दं पि किंपि सवरा उवट्ठिया कालसेणस्स ॥^{१८}॥

- ५ भणियं च णेहिं । “एयं रित्थं सत्थाओ देव आणीयं वन्दं च किंपि थेवं । संपइ देवो पमाणं” ति । तओ कालसेणेण पुच्छिया वन्दयपुरिसा । “भो कुओ पस सत्थो कस्स वा सन्तिओ ” ति । एत्थन्तरंमि सीह-
 कयपहारसंरोहणनिमित्तं सत्थवाहपुत्तेण सहागओ
 १० उवलद्धो पच्चभिन्नाओ णेण संगमो नाम सत्थवाहपुत्त-
 पुरिसो । भणियं च णेण । “भइ, कहिं तुमं मय दिट्ठो ” ति । तेण भणियं । “न-याणामो तुमं चेव जाणसि ” ति । कालसेणेण भणियं । “अवि आसि तुमं इओ उत्तरावहपयट्ठस्स मम पाणपयाणहेउणो
 १५ अविन्नायनामधेयस्स सत्थवाहपुत्तस्स समीवे ” । संग-
 मेण भणियं । “को कहं वा तुह पाणपयाणहेउ ” ।
 कालसेणेण भणियं । “अत्थि इओ अईयवरिसंमि”
 कयन्तेणेव केसरिणा कहंचि कण्ठगयपाणो अहं कओ आसि । तओ इओ उत्तरावहं वच्चमाणेण केणाधि
 २० सत्थवाहपुत्तेण न-याणामो कहिचि जीवाचिओ म्हि ।
 ता एवं सो मज्झ पाणपयाणहेउ ” ति । तओ सुमरि-
 ऊण वुत्तन्तं पच्चभियाणिऊण कालसेणं भणियं संग-
 मेण । “जइ एवं, ता आसि दिट्ठो तुमए” । कालसेणेण
 सबहुमाणमवरुण्डिऊण^{१६} पुच्छिओ संगमओ । “भइ,

५४ प्रकरः समूहः पिपीलिकानां भीमं अपि भुजंगमं दशति ।
 ५५ अतीतवर्षे गतवर्षे । ५६ आश्लिष्य (दे. ता. १. ११.) ।

कहिं सो सत्थवाहपुत्तो”। तओ वाहजलभरियलोयणेण
भणियं संगमएण । “ भो महापुरिस, देव्वो वियाणइ ”
त्ति । कालसेणेण भणियं । “ कहं विय ” । संगमएण
भणियं । “ सुण, एसो खु तस्स सन्तिओ चेव सत्थो ।
आवडिप य सत्थघाए कोदण्डसरसहाओ दिट्ठो मए ५
सवरसंमुहं धावमाणो । तओ न संपयं वियाणामि ” ॥

तओ एयमायणिऊण दीहं च नीससिय ‘ हा कय-
मकज्जं ’ ति भणिऊण मोहमुवगओ कालसेणो, वक्क-
लाणिलेण वीइओ सवरेहि, लद्धा चेयणा । भणियं च
णेण । “ हरे, न एत्थ कोइ वावाइओ ” त्ति । सवरेहि १०
भणियं । “ न वावाइओ, केवलं पहारीकओ ” त्ति । तओ
निरुविया पडिवद्धपुरिसा, न दिट्ठो य धरणो । तओ
एगत्थ रित्थं करेऊण समासासिऊण सत्थं पडिवद्ध-
पुरिसाणं य वणकम्ममाइस्तिय”^७ धरणगवेसणनिमित्तं
पयट्ठाविया दिसो दिसं सवरपुरिसा । अप्पणा य ‘ हा १५
दुट्ठु कयं ’ ति चिन्तयमाणो गओ तं गवेसिडं । न
दिट्ठो य तेण धरणो । समागओ सत्थं । मिलिया
सव्वसवरा । निवेइयं च जेहिं । ‘ देव, न दिट्ठो ’ त्ति ।
तओ परं सोगमुवगओ कालसेणो । भणियं च णेण ।
“ दुज्जणजणंमि सुकयं असुहफलं होइ सज्जणजणस्स । २०
जह भुयगस्स विदिन्न खीरं पि विसत्तणमुवेइ ॥१९॥
दिन्ना य णेण पाणा मज्झं जायाए तह य पुत्तस्स ।
पयस्स मए पुण सव्वमेव विवरीयमायरियं ॥२०॥

ता किं पइणा अयालकुसुमनिग्गमेण विय निष्फ-
लेणं वायावित्थरेणं । भो भो सत्थिया, भो भो सवरा । २५
एसा महं पइन्ना ।

जइ तं न घडेमि अहं इमिणा विहवेण पञ्चहि दिणेहिं ।
पइसामि सुहुयहुयवहजालानिवहंमि किं बहुणा” ॥२१॥

एवं च पइत्रं काऊण कयं कुलदेवयाप कायम्ब-
रिनिवासिणीय ओवाइयं^{५८} ।

५ “ जइ तं महाणुभावं जीवन्तं एत्थ कहवि पेच्छिस्सं ।
दसहि पुरिसेहि भयवइ तो तुज्झ वलिं करिस्सामि” ॥२२॥

एवं च ओवाइयं काऊण गहियाणेयदिवसपाहेया
पट्टविया धरणगवेसणनिमित्तं दिसो दिसं सवरा ।
अप्पणा वि य अच्चन्तविमणदुम्मणो गओ तं गवेसिउं ॥

१० सो पुण धरणो विणिज्जिण सत्थे ‘न एत्थ अन्नो
उवाओ’ त्ति चिन्तिऊण ओसहिवल्लयमेत्तरित्थो वेत्तूण
लच्छि पलाणो^{५९} पिट्ठओमुहो । जायाए भएणं च मूढ-
दिसामण्डलं तुरियतुरियं गच्छमाणो पत्तो मुहुत्तमे-
त्तसेसे वासरे

१५ बहुविहरुक्खसाहासंघट्टसंभवन्तवणदवं ।
वणदवपलित्तकन्दरविणिन्तसीहं^{६०} ।
सीहहयपडिहयहत्थिकडेवरकयारविसमं ।
विसमखलणदुक्खहिण्डन्तभौयमुद्धमयं ।
मयरुहिरपाणमुइयघोरन्तसुत्तवग्घं^{६१} ।

२० वग्घभयपलायन्तमहिसउलं ।
महिसउलचलणयभग्गगरुयअयरं ।

५८ ‘ओवाइय’ इष्टितार्यलब्धये कस्याधिदेवताया विशिष्टा-
राधनार्थं मनसः संकल्पः । ५९ ‘पलाणो’ पलायितः । ६०
वनदवप्रदीप्तकन्दरविनिर्यातसिंहम् । ६१ मृगानां रुधिरस्य पानेन
मुदितः घुर घुर इति स्वरं कुर्वन् निद्रासुखं अनुभवन् सुतः
व्याघ्रः यस्मिन् तं पर्वतम् ।

अयगरविमुत्तनीसाससद्भीमं ।

भीमवहुविहभमन्तकव्वायलुत्तसत्तं^{६२} ।

सत्तखयकालसच्छहं^{६३}पिलिन्धनिलयं नाम पव्वयं ति॥२३॥

तत्थ य अणुचियचलणपरिसक्कणेण खीणगमण-
सत्तिं सेयजललवालिद्धवयणकमलं च पेच्छिऊण लच्छि
चिन्तियं धरणेण । ‘अहो मे कम्मपरिणई, जेण पिय-
यमाए वि ईइसी अवत्थ’ ति । लच्छीए चिन्तियं ।
‘किलेसो वि मे बहुमओ चेव पयस्स आवईए’ । गविट्ठं
धरणेण लच्छीए पाणसंधारणनिमित्तं फलोययं, न
उण लद्धं ति । अइक्कन्तो वासरो । पसुत्ताइं पल्लव-
सत्थरे । अइक्कन्ता रयणी । विइयदियहे य जाममे-
त्तसेसे वासरे खुहापिवासाहिभूया नग्गोहपायवच्छा-
याए निवडिया लच्छी । संमिल्लियमिमीए लोयण-
जुयं, विमूढा से चयणा, निवडियं तालुयं, मिलायं
वयणकमलं । तओ धरणेण चिन्तियं । ‘अहो दारुणो
जीवलोगो, अचिन्ता कम्मपरिणई, न मे जीविण्णावि
पत्थ “साहारो” ति । तहावि वाहजलभरियलोयणेण
संवाहियं से अङ्गं । समागया चयणा । तओ अव्वत्तसहं
जंपियमिमीए । “अज्जंउत्त, दढं तिसाभिभूय म्हि” । तओ
सो ‘सुन्दरि, धीरा होहि, आणेमि उदयं, तए ताव
इहेव चिट्ठियव्वं’ ति भणिऊण आरूढो तरुवरं ।
पलोइयं उदयं, न उण उवलद्धं । तओ ‘उदयमन्तरेणं
न एसा जीवइ’ ति तुवरिट्ठियं^{६४} पेच्छिऊण तीए य
किर रसेण संगयं सिलीभूयमवि सोणियं उदयसा-

६२ भीमवहुविधभ्रमत्कव्यादलसत्त्वम् । ६३ सत्वक्षय-
कालसदक्षम् । ६४ सदाधारः शोभनं साहाय्यम् । ६५ कश्चिद्वल्लिविशेषः ।

रिच्छं हवइ' ति । ता पपण सुमरियपओपणं 'देमि
 से तुवरिट्ठियारसेणं संपाडिओदयभावं वाहुसिरामो-
 क्खणेण नियमेव रुहिरं, इमिणा य वणदवग्गिणा
 पइऊण ह्नुहावणोयणनिमित्तं ऊरुमंसं ति; अन्नहा निस्सं-
 ५ सयं न होइ एसा विवन्नाप य इमीप किं महं जीवि-
 पणं; अत्थि य मे वणसंरोहणं ओसहिवल्लयं, तेण
 रुहिरसंगपणेव अवणीयवणवेयणो इमीप वि न दुक्ख-
 कारणं भविस्सइ' ति चिन्तिऊण नियच्छुरियाप
 १० पलासपत्तपुडञ्चमि संपाडियं समीहियं ति । गओ
 तीसे समीचं । भणिया य एसा । "सुन्दरि, संपन्नमुदयं,
 तां पियड सुन्दरी" । पियं च णाप । समासत्था
 एसा । उवणीयं च ते मंसं । भणियं च णेण । "सुन्दरि,
 पयं खु वणदवविवन्नससयमंसं, भुक्खिया य तुमं, ता
 १५ आहारसु ति । आहारिचमिमीप ॥

तओ कंचि वेलं गमेऊण पयट्ठाणि दिणयराणु-
 सारेण उत्तरामुहं । पत्ताणि य महासरं नाम नयरं ।
 अत्थमिओ खुरिओ ति न पइट्ठाणि नयरं । ठियाणि
 लक्खालप । तओ अइक्कन्ते जाममेत्ते जंपियं लच्छीप ।
 २० "अज्जउत्त, तिसामिभूय मिह" । धरणेण भणियं ।
 "सुन्दरि, चिट्ठ तुमं, आणेमि उदयं नईओ" । गहिओ
 तत्थ वारओ, "आणीयमुदयं । पीये च णाप । पसुत्तो
 धरणो । चरिमज्जाममि य विउद्धा लच्छी । चिन्तियं
 च णाप । "अणुकूलो मे विही, जेण एसो ईइसं
 १५ अवत्थं पाविओ ति । ता केण उवापण इओ वि
 अहियचरं से हवेज्ज"ति । यत्थन्तरंमि य आरक्खिय-

छट्टो भवो]

पुरिसपेह्लिओ^{६०} गहियरयणभण्डो खीणगमणसत्ती
पविट्टो चण्डरुद्धाभिहाणो तक्करो । रुद्धं च से वारं ।
भणियं चारक्खियनरेहिं । ‘अरे, अप्पमत्ता हवेज्जह ।
गहिओ खु एसो, कहिं वच्चइ^{६१}’ ति ।

सुयं च एयं लच्छीए, आयणिणओ चण्डरुद्ध-
पयसहो । चिन्तियं च णाए । ‘भवियव्वं एत्थ कारणेण ।
ता पुच्छामि एयं, किं पुण इमं ति । कयाइ पुज्जन्ति^{६२}
मे मणोरहा’ ।

तओ दीहसुंकारपिसुणियं^{६३} गयां चण्डरुद्धसमीवं ।
पुच्छिओ एसो । “भद, को तुमं, किं वा एए दुवार-
देसंमि इमं वाहरन्ति” । तेण भणियं । “सुन्दरि,
अलं मए । किं तु पुच्छामि सुन्दरिं ‘अवि अत्थि
एत्थ कहिंचि थेवमुदयं’ ति” । तीए भणियं । “अत्थि,
जइ मे पओयणं साहेसि” । तओ चिन्तियमणेणं ।
‘अहो धीरया इत्थियाए, अहो साहसं, अहो वयण-
विन्नासो; ता भवियव्वमिमीए पत्तभूयाए” ति ।
चिन्तिऊण जंपियं चण्डरुद्धेणं । “सुन्दरि, महन्ती खु
पसा कहां, न संखेवओ कहिउं पारीयइ । तहावि
सुण । संपयं ताव तक्करो अहं, नरिन्दगेहाओ गहेऊण
रयणभण्डं नीसरन्तो नयराओ उवलद्धो दण्डवासि-
एहिं । लग्गा मे मग्गओ वहुया दण्डवासिया, एगो य
अहयं । खीणगमणसत्ती य एत्थ पविट्टो” ति ॥

एए य अन्धारयाए रयणीए, सावेक्खयाए जीवि-
यस्स, साहारण्याए पओयणस्स, ‘संपन्नं च णे अहि-
लसियं’ ति मन्नमाणा दुवारदेसभायं निरुम्भिऊण

६० आरक्षकपुरुष पीडितः । ‘पेह्लिअ’ = प्रेरितः, (दे.
ना. ६. ५७) पीडितः । ६८ ‘वच्चइ’ गच्छति । ६९ पूर्यन्ते ।
७० दीर्घसूक्तारसूचितं । ‘पिसुणिय’ कथितं सूचितम् ।

दण्डवासिया एवं वाहरन्ति । तओ 'संपन्नं मे समी-
 हियं, जइ बिही अणुवत्तिस्सइ' त्ति चिन्तिऊणं जंपियं
 लच्छीए । "भइ, जइ एवं, ता अलं ते उव्वेएणं; अहं
 तुमं जीवावेमि, जइ मे वयणं सुणेसि" । चण्डरुहेण
 ५ भणियं । "आणवेउ सुन्दरी" । लच्छीए भणियं ।
 "सुण । अहं खु मायन्दीनिवासिणो कत्तियसेट्ठिस्स
 ध्वया लच्छिमई नाम पुव्ववेरिण वि य परिणीया
 धरणेण । असिट्ठो मे भत्तारो, पसुत्तो य सो पत्थ
 देवउले । ता अङ्गीकरेहि मं, परिच्चयसु मोसं, पावेउ
 १० एसो सकम्मसरिसं गतिं । पहायाए रयणीए गिही-
 एहिं तुव्वेहिं नरवइसमक्खं पि भणिस्सामि अद्यं
 'एसो महं भत्तारो, न उण एसो' त्ति । तओ सो चेव
 भयवओ कयन्तस्स पाहुडं भविस्सइ" ।

चण्डरुहेण भणियं । "सुन्दरि, अत्थि एयं, किं
 १५ तु अहमेत्थ वत्थव्वओ" चउचरणपडिवद्धो । अओ
 वियाणइ मे तं अगिहीयनामं सव्वलोओ चेव पत्थ
 महिलियं" त्ति ।

लच्छीए भणियं । "जइ एवं, ता को पुण इह
 उवाओ" ।

२० चण्डरुहेण भणियं । "अत्थि पत्थ उवाओ, जइ
 थेवमुदयं हवइ" ।

तीए भणियं "कहं विय" ।

चण्डरुहेण भणियं । "सुण । अत्थि मे चिन्ता-
 मणिरयणभूया भयवया खन्दरुहेण विइण्णा दिट्ठपच्चया
 २५ परदिट्ठिमोहणी नाम चोरगुलिया । तीए य उदय-

संजोषण अञ्जिण्हि नयणेहि सहस्सलोयणो देवाहिवो वि
न पेच्छइ पाणिणं, किमङ्ग पुण मच्चलोयवासी जणो”॥

लच्छीए भणियं । “ जइ एवं, ता कहिं गुलिया ” ।
चण्डरुहेण भणियं “ उट्ठियाए ” । लच्छीए भणियं ।
“ जइ एवं, ता किं न अञ्जेसि ” । चण्डरुहेण भणियं
“ नत्थि उदयं ” ति । लच्छीए भणियं “ अहं देमि ” ।
चण्डरुहेण भणियं “ जीवाविओ भोईए ” । दिन्नमुदयं ।
दुवेहिं पि अञ्जियाइं लोयणाइं । भणिया य एसा ।
“ सुन्दरि, अणीणिए सत्थवाहपुत्तंमि न तए गन्तव्वं ”
ति । पडिस्सुयमिमीए । मुक्कं रयणभण्डं धरणसमीवे ।
ठियाइं एगदेसे ॥

पद्दाया रयणी । उट्ठिओ धरणो । गहिओ आर-
क्खिण्हिं । निहालियं रयणभण्डं, उवलद्धं च तस्स
समीवे । तओ नीणिओ^{७२} देवउलाओ वद्धो खु
एसो । चिन्तियं च णेण । “ हन्त किमेयं ति । अहवा
न किंचि अन्नं; अवि य पडिकूलस्स विहिणो विय-
म्भियं ति । पडिकूले य एयंमि अमयं पि हु विसं,
रज्जु वि य किण्हसप्पो, गोपयं पि सायरो, अणू
वि य गिरी, सूसयविवरं पि रसायलं, सुयणो वि
दुज्जणो, सुओ वि वइरी, माया वि भुयङ्गी, पयासो
वि अन्धयारं, खन्ती वि कोहो, महवं पि माणो,
अज्जवं पि माया, संतोसो वि लोहो, सच्चं पि अलियं,
पियं पि फरुसं,^{७३} कलत्तं पि वेरिओ त्ति । ता किं
इमिणा वि चिन्तिणं । एयस्स वसवत्तिणा न तीरए
अन्नहा वट्ठिउं । इमाओ वि य कयत्थणाओ इमं मे

अहियं वाहइ, जं सा तवस्तिणी अदिट्ठवन्धुविरहा न दीसइ । अहवा वरं न दिट्ठा चेव, मा सा वि मे संसग्गिकलङ्कवूसिया इमं चेव पाविस्सइ ” ति । चिन्तयन्तो नीओ रायउलं ॥

- ५ ‘अप्पत्थावो नरिन्दस्स’ ति धरिओ रायमग्गे । अइक्कन्तो वासरो । ‘अवसरो’ ति कलिय निवेइओ नरिन्दस्स । “देव, सलोत्तओ^{७४} चेव मायापओय-कुत्तलो वाणिययवेसधारी गहिओ महाभुयङ्गो । संपयं देवो पमाणं ” ति । तओ राइणा भणियं । “किं तेण, १० वावाएह ” ति । नीओ णेहि पाणवाडयं,^{७५} समप्पिओ रायउलकमागयाणे वहनिओगकारीणं पच्चइयपाणाणं^{७६} । भणिया य एए । “हरे, देवो समाइसइ ‘एस तक्करो वावाइयव्वो’ ” ति । तेहिं भणियं । “जं देवो आणवेइ ” ति । समप्पिओ तेसिं । गया दण्ड- १५ वासिया । भणियं चण्डालमहयरेण । “हरे कस्स वावायणमासवारओ ” । चण्डालेहिं भणियं । “मोरियस्स ” । तेण भणियं । “लहुं सहावेह मोरियं ” । सहाविओ मोरिओ, आगओ य । भणिओ मयहरेण^{७७} । “हरे, मोरिय, एस तक्करो देवेण पेसिओ वावाइ- २० यव्वो ति । ता नेऊण मत्ताणभूमिं लहुं वावाएहि । जाममेत्तावसेसो य वासरो, एणिह अवावाइए मा रयणीए पमाओ भविस्सइ ” । मोरियएण भणियं । “जं तुमं भणत्ति ” ति । समप्पिओ मोरिययस्स

७४ सलोत्तरकः । ७५ ‘पाणवाडय’ चाण्डालवसतिः । ‘पाण’ चाण्डालः (दे ना. ६ ६८) । ७६ ‘पच्चइयपाणाणं’ प्रत्ययितचाण्डालेभ्यः द्विवासादिचाण्डालेभ्य इत्यर्थः । ७७ मृतहरः चाण्डालः ।

पञ्चभिन्नाओ य नेणं । ‘कहं सो चेव एसो जीविय-
दायओ मे सत्थवाहपुत्तो; अहो कट्ठं; इमस्स वि
ईइसी अवत्थ’ त्ति चिन्तिऊण विस्सण्णो मोरियओ ।
चिन्तियं च नेणं । अहवा पावेन्ति चन्ददिवायरा वि
मुहुत्तमेत्तं गहकल्लोलाओ आवइं^{७८} । बहुमओ य मे
सामिसालसमापसो पयस्स दंसनेणं । ता नेमि ताव पयं
मसाणभूमिं । जाणामि य इमाओ जहट्ठियं वुत्तन्तं ” ।
नीओ मसाणभूमिं, छोडिया वन्धा, चलणेसु निवडि-
ऊणं पुच्छिओ य नेणं । “अज्ज, अवि सुमरेसि मं
आयामुहीए विमोइयं ” । धरणेण भणियं । “भइ, न
सुट्ठु सुमरेमि” । मोरियएण भणियं । “कहं न सुम-
रेसि, जो भवं विय अचोरो चेव ‘चोरो’ त्ति कलिय
गहिओ अहं महया दविणजाएण पेच्छिऊण नरवइं
तएँ विमोइओ ” त्ति । धरणेण भणियं । “भइ, थेव-
मेत्तं ” । मोरिएण भणियं । “ता साहेउ अज्जो, कहं
पुण अज्जस्स ईइसी अवत्थ ” त्ति । धरणेण भणियं ।
“भइ, देव्वं एत्थ पुच्छसु ” त्ति । मोरिएण चिन्तियं ।
‘न एत्थ कालक्खेवेण पओयणं, अहिमाणी य एसो
कहं कहइस्सइ । किं वा कहिएणं । विचित्ताणि
विहिणो विलसियाणि । ता किं ममेइणा निव्वन्धेण ।
अहवा कहियं चेवाणेण परमत्थओ ‘देव्वं पुच्छसु’
त्ति भणमाणेण । ता इमं ताव एत्थ पत्तयालं, जं एसो
लहुं विसज्जीयइ ’ त्ति । चिन्तिऊण भणिओ खु एसो ।
“अज्ज, किं बहुणा जंपिएण; मोत्तूण विसायं लहुं अव-
क्कमसुं ” । धरणेण भणियं । “भइ, न खलु अहं पर-

७८ अथवा प्राप्नुतः चन्द्रदिवाकरी अपि सुहूर्तपात्रं ग्रहकल्लो-
लतः आपत्ति । महः राहुः ।

पाणेहिं अत्तणो पाणे रक्खेमि । ता वावाएहि मं,
 निदेसकारी खु तुमं ” ति । मोरिएण भणियं । “अज्ज,
 अलं मज्झ पाणविणाससङ्काए । सत्तपुरिसो खु एस
 ५ राया, जं अम्हाणं अवरहसए वि य पाणवावत्ति
 करेइ । अगच्छमाणे य अज्जे अवस्समहमप्पाणं वावा-
 एमि । ता गच्छउ अज्जो ” । तओ ‘ नत्थि अविसओ
 सज्जणसिणेहस्स ’ ति चिन्तिऊण जंपियं धरणेणं ।
 “ भद्, जइ एवं, ता अवक्कमामि ” । मोरिएण भणियं ।
 “ अणुग्गिहीओ म्हि ” । दंसिओ से पन्थो । पणमि-
 १० ऊण य नियत्तो मोरिओ । मित्तोवरोहेण पलाणो
 धरणो । चिन्तियं च णेणं । ‘ अह कहिं पुण सा मुद्ध-
 मयलोयणा भविस्सइ । नूणमुवरोहसीलयाए^९ मं अणु-
 ट्ठविय पासवणनिमित्तमुट्ठिया केणावि तक्करेणं समा-
 साइया भवे, नीया य णेणं, मम विणासासङ्किणीए
 १५ न जंपियमिमीए; अन्नहा कहं न दिट्ठु ” ति । अदं-
 सणेणं च तीसे विहलमेव पाणलाहं मन्नामि’ ति ।
 चिन्तयन्तो पयट्ठो गवेसिउं । ण्हाओ उज्जुवालियाए ॥

इओ सो चण्डरुहो तओ देवउलाओ अवक्कमि-
 ऊण गओ उज्जुवालियं नइं । चिन्तियं च णेणं । ‘ अहो
 २० दारुणया इत्थिवग्गस्स, जमेसा एगपए चेव महावस-
 णपायालंमि पक्खिविय भत्तारं, अणवेक्खिऊण निय-
 कुलं, सिविणयंमि विअदिट्ठपुज्जेण मए सह पयट्ठु ति ।
 हा किह दूरेण जियं विसवग्घभुयङ्गसिङ्गसरहाणं ।
 कलिकालवणिहरक्खसिकयन्तचरियं महिलियाहिं ॥२४॥
 २५ असलिलपङ्कगाही होइ खणेणं अकन्दरा वग्घी ।
 अणियत्ता जमभिउडी अणवभवज्जासणी^{१०} महिला ॥२५॥

महिला आलकुलघरं^{८१} महिला लोयंमि दुच्चरियखेतं ।
महिला दुग्गइदारं महिला जोणी अणत्थाणं ॥२६॥
विज्जु व्व चञ्चलाओ महिलाउ विसं व पमुहमहुराओ ।
मच्चु व्व निग्घिणाओ पावं पिव वज्जणिज्जाओ ॥२७॥

ता अलं मे एयाए; मा मज्झं पि इणमेव संपा-
डइस्सइ” त्ति चिन्तिऊण घेतूणमङ्गलग्गं सुवण्णयं
परिचत्ता खु एसा ।

चिन्तियं च तीए । “ तहावि सोहणं चेव एयं,
जं सो वावाइओ त्ति । ता गच्छामि अन्नत्थ ” । पयट्ठा
नईतीराए । दिट्ठा धरणेण हरिसवसुप्फुल्ललोयणेणं ।
पुच्छिया एसा । “ सुन्दरि, कुओ तुमं ” ति । तओ सा
रोविउं पयत्ता ’ ।

भणिया य णेणं । “ सुन्दरि, मा रोव, ईहसो
एस संसारो । आवयाभायणं खु एत्थ पाणिणो । ता
अलं विसाएण । धन्नो य अहयं, जेण तुमं संपत्त ” त्ति ।

तओ तीए भणियं । “ अज्जउत्त, पासवणनिमि-
त्तमुट्ठिया गहिया तक्करेण, इत्थीसहावाओ, अज्जउत्त-
सिणेहाइसएण य न किंपि वाहरियं । ”^{८२} “ अणिच्छ-
माणी य इत्थिया न वेप्पइ ”^{८३} त्ति करिय मुसिऊण
उज्झिया इहइं । अन्नं च । तक्करकयत्थणाओ वि मे
एयं अहिययरं वाहइ, जं तुमं ईइसिं अवत्थमुवगओ
दिट्ठो ” त्ति ॥

तओ ‘ न अन्नहा मे वियप्पियं ’ ति चिन्तिऊण
भणियं धरणेणं । “ सुन्दरि, थेवमियं कारणं । न मे
उन्वेयकारिणी इयमवत्था तुह दंसणेणं । ता वि

पइणा । एहि, गच्छम्ह” । चिन्तियं च णाप । ‘अहो मे
पावपरिणई, जं कयन्तमुहाओ वि एस आगओ’ त्ति ।
पयट्ठा एसा । समागयाई विचारउरं नाम सन्निवेसं ।
कया पाणवित्ती । अत्थमिओ सूरिओ । अइवाहिया
५ रयणी । चिन्तियं धरणेणं । “ एवं कयन्ताभिभूयस्स
न जुत्तमिह चिट्ठिउं । ता पराणेमि” ताव परं
दन्तउरनिवासिणो खन्ददेवमाउलस्स समीवं; पच्छा
जहाजुत्तं करेस्सामि” त्ति । साहियं लच्छीप । बहु-
मयं च तीए । पयट्ठाणि दन्तउरं ॥

१० इओ य न लद्धो सत्थवाहपुत्तो त्ति संजायसो-
एण पच्चइयनिययपुरिसाण समप्पिओ सत्थो काल-
सेणेण । भणिया य पप । “ हरे, पावियव्वो तुम्हेहिं
एस महाणुभावस्स गुरूणं” । चिन्तियं च णेण । ‘जइ
वि न संपन्नसोवाइयं, तहावि कायम्बरीए जहा भणि-
१५ यमेव बलिविहाणं काऊण पइन्नं पि ताव सफलं
करेमि’ त्ति पेसिया बलिपुरिसनिमित्तं सवरपुरिसा ।
काराविया कायम्बरीए पूया, मज्झिओ गिरिनिईप,
परिहियाई वक्कलाई, कया कणवीरमुण्डमाला, रया-
विया महामुल्लकट्ठेहिं चिया, पयट्ठो चण्डियाययणं ॥

२० इओ य दन्तउरपत्थिओ विइयदियहंमि अरु-
णुग्गमे चेव कायम्बरीं परिव्वमन्तेहिं समासाइओ
सत्थवाहपुत्तो कालसेणसवरेहिं । वद्धो वल्लिरञ्जए ।
पयट्ठाविओ समहिलिओ चेव चण्डियाययणं । गओ
थेवं भूमिभाणं । दिट्ठं च णेण चण्डियाययणपासमण्डलं ।
१५ कीइसं । परिसडियजिण्णरुक्खउद्देहियखइयकट्ठसंघा-

यसंकुलं भुयगमिहुणसणाहवियडवम्मीहं परत्तमुहल-
सउणगणकयवमालं वियडतरुखन्धवहलरुहिरायड्डिय-
तिसूलसंघायं पायवसाहाववद्धमहिसमेसमुहपुच्छखुर-
सिद्धसिरोहराचीरनिवहं ति^{८५} । अवि य,

वायसत्तउन्तसंवलयिगिद्धवन्द्रेहि विप्फुरन्तेहि ।
पडिवद्धत्तरकिरणं करङ्ककलियं मत्ताणं व ॥ २८ ॥
गहभूयज्जखरक्खसपिसायसंजणियहिययपरिओसं ।
रुहिरवलित्तपसमियनिस्सेसधरारउग्घायं^{८६} ॥ २९ ॥

तं च एवंगुणाहिरामं चण्डियाययणपासमण्डलं
सभयं वोलिऊण आययणं पेच्छउं पयत्तो ।

धवलवरनरकलेवरवित्थिण्णुत्तुंगघडियपायारं ।
उब्भडकवन्धविरइयतोरणपडिवद्धसिरमालं ॥ ३० ॥
मयणाहवयणभीसणविरइयपायारसिहरसंघायं ।
उत्तुंगवेणुलम्बियदीहरपोण्डरियकत्तिअयं^{८७} ॥ ३१ ॥
दीणमुहपासपिण्डियवन्दयवीभच्छरुद्धओवासं ।
निसियकरवालवावडकरंसवरजुवाणपरियरियं ॥ ३२ ॥
विसमसमाहयपडुपडहसइवित्तत्थसउणसंघायं ।
अव्वत्तरुयन्तसदुक्खसवरिविलयाजणाइण्णं^{८८} ॥ ३३ ॥
वियडंगयदन्तनिम्मियभित्तिसमुक्किण्णमूलसंघायं ।
तक्खणमेत्तुक्कत्तियचम्मसमोच्छइयगव्वभहरं ॥ ३४ ॥

८५ उद्देहिय उपदेहिका जन्तुविशेषः । प्ररक्तमुखरशकुनग-
णकृतकोलाहलम् । 'वमाल' कोलाहलः । 'आयड्डिय' आकृष्टः । ८६
'उग्घाय' समूहः (दे. नं. १०. १२६) । ८७ उत्तुंगवेणुलम्बित-
दीर्घश्वेतकुत्तिस्रजम् । ८८ 'ओवास' अवकाशः । ८९ 'अव्वत्त'
अव्यक्तम् । 'विलया' वनिता ।

पुरिसवसापरिपूरियकवालपज्जलियमंगलपईवं ।

डञ्जन्तविह्वगुग्गुलुपवियम्भियधूमसंघायं ॥३५॥

सवरवह्वरुहिरकखयगयमोत्तियरइयसत्थियसणाहं ।

चन्दकरधवलदीहरपरिलम्बियचमरसंघायं ॥३६॥

५ रुहिरकसञ्वालम्बियदीहरवणकोलवम्भनिउरम्भं ।

कंकेल्लिपल्लवुप्पङ्कनिमियरेहन्तधरणितलं^{९०} ॥३७॥

कोदण्डखग्गघण्टयमहिसासुरपुच्छवावडकराय ।

कच्चाइणिपडिमाए विह्वसियं घोररूवाए ॥३८॥

तओ तं दट्ठूण चिन्तियं धरणेण

१० सक्का सीहस्स वणे पलाइउं वारणस्स य तहेव ।

सुकयस्स दुक्कयस्स य भण कत्थ पलाइउं सक्का ॥३९॥

एवं च चिन्तयन्तो छूढो सवरेहि चन्द्रमज्झमि ।

अह वन्धिऊण गाढं पुव्वविरुद्धेहि व खलेहि ॥४०॥

एत्थन्तरम्मि समागओ चण्डियाययणं कालसेणो ।

१५ पडिओ चण्डियाए चलणेसु । भणियं च सगग्गयक्खरं ।

“ भयवइ, जइ वि न कओ तए महं पसाओ, तहावि

जम्मन्तरे वि जहा न एवं दुक्खभायणं हवामि, तहा

तए कायव्वं ति । ‘ सत्थवाहपुत्तावयारकरणेण जं महं

दुक्खं, तं तुमं चेव जाणस्मि ’ त्ति चिन्तिऊण भणिओ

२० कुरङ्गओ । ‘ हरे, निवेएहि भयवईए वलिं ’ । तेण ‘ जं

देवो आणवेइ ’ त्ति भणिऊण खित्तो णेण केत्सेसु

कट्ठिऊण भयपरायत्तसव्वगतो दुग्गिलओ नाम लेह-

वाहओ । ढोइयं^{९१} रत्तचन्दणसणाहं भायणं । विगय-

९० ‘ कंकेलीपल्लवसमूहन्यस्तसोभमानधरणीतलम् ’ इति

छाया । ९१ आनीतं ।

पाणो विव चच्चिओ दुग्गिलओ । कालसेणेण फड्डियं
 विज्जुछडाडोवभासुरं मण्डलगं,^{९२} वाहियं ईसि निय-
 भुयासिहरे । भणिओ य दुग्गिलओ । ‘ भद्द, सुदिट्ठं
 जीवलोयं करेहि । सग्गं तए गन्तव्वं जीवियं मोत्तूण ।
 किं वा ते संपाडियउ ’ त्ति । तओ भयाभिभूषण न
 जंपियं दुग्गिलपणं । पुणो वि भणिओ, पुणो वि न
 जंपियं ति । ‘ अणावुरियमणोरहो य न वावाइज्जइ^{९३},
 त्ति विसण्णो कालसेणो । तं च दट्ठूण चिन्तियं धरणेणं ।
 ‘ हन्त मए वि एवं मरियव्वं ति । ता वरं अपेच्छिऊण
 दीणसत्तवायं काऊण खणमेत्तपाणपरिरक्खणेण इमस्स
 उवयारं पढमं विवन्नो म्हि । वावडो वि मे विणिवा-
 यकरणेसु कयन्तो, एसो वि निव्वुओ हवउ ’ त्ति ।
 चिन्तिऊण भणिओ कुरङ्गओ । “ भद्द, निवेएहि एयस्स
 महापुरिसस्स, जहा ‘ भयविसण्णो खु एसो तवस्सी,
 ता किं एइणा; अणभिन्नो अहं पत्थणाप; तहावि
 भवओ पओयणं पसाहणीयं चेव पत्थेमि एगं पत्थणं ”
 ति । निवेइयं कालसेणस्स । भणियं च णेण । “ जीवियं
 मोत्तूण पत्थेउ भद्दो ” त्ति । धरणेण भणियं । “ मोत्तूण
 एयं मं वावाएसु ” त्ति । तओ वाहजलभरियलोयणं
 “ अह को उण एसो परोवयारतल्लिच्छयाप^{९४} अप्पाणयं
 धावायणे समप्पेइ; सुमरावेइ मे सत्थवाहपुत्तं ” ति
 भणिऊण मुच्छिओ कालसेणो, निवडिओ धरणिवट्ठे ।
 वीजिओ किसोरपण । लद्धा चेयणा । भणियं च णेण ।
 “ भद्द किसोरय, निरूवेहि एयं, को उण एसो महाणु-
 भावो सत्थवाहपुत्तस्स चेद्वियं अणुकरेइ ” । निरूविऊण

९२ मंडलगमः अधिः (वि. हे. ८. १. ३४.) । ९३ व्यापाद्यते ।
 ९४ ‘ तल्लिच्छ ’ तत्परः (दे. मा. ५. ३.)

वि जणे अन्नाणओ किंपि काऊण पवं खिज्जसि त्ति ।
 ता अलमेइणा । अहं किं पुणं इमं पत्थुयं ” त्ति । तओ
 लज्जापराहीणेण न जंपियं कालसेणेण । साहियं च
 निरवसेसमेव संगमदंसणाइयं नियपाणपरिचायववसा-
 यावसाणं चेद्वियं त्ति क्सोरएणं । तओ ‘अहो से
 कयन्नुया, अहो थिरसिणेहया, अहो महाणुभावय’
 त्ति चिन्तिऊण जंपियं धरणेण । “ भो महापुरिस,
 जुत्तमेव गुरुदेवपूयणं पुप्फवल्लिगन्धचन्दणेहि, न उण
 पाणिघाएणं । अवि य,

होज्जा जले वि जलणो होज्जा खीरं पि गोविसाणाओ ।
 अमयरसो वि विसाओ न य हिंसाओ हवइ धम्मो ॥३९॥
 दाऊण य अहिओयं देवयज्जनाण जे खलु अभव्वा ।^{१८}
 घायन्ति जियसयाइं पावेन्ति दुहाइ ते नरए ॥४०॥

ता विरम पयाओ ववसायाओ ” त्ति । कालसेणेण
 भणियं । “ जं तुयं भणासि ” त्ति । तओ गामदेसल्ल-
 ङणअन्नाभावे य भक्खणनिमित्तं च मोत्तूण कओ अणेण
 कायम्बरिअडविपविट्ठस्स सत्थस्स पाणिवायणस्स
 जावज्जीविओ नियमो । फुल्लवल्लिगन्धचन्दणेहिं पूइय
 देवया । नीओ णेण सयलवन्दसंगओ नियगेहमेव
 धरणो । कओ उच्चिओ उवयारो ।

भुत्तुत्तरकालंमि य उवणीयं ते समत्थरित्थं त्ति ।
 सवराहिवेण तुरियं गहियं जं सत्थभङ्गंमि ॥४१॥
 करिकुम्भसमुत्थाणि य महल्लमुत्ताहलाइ पवराइं ।
 दन्ता य गयवराणं चमराणि य लच्चचमरीणं ^{१९}॥४२॥

१८ दत्त्वा च अभियोग दोषारोपणं देवतायज्ञानां ये खलु
 अभव्याः । १९ जालचमरीणां अभिजातचमरीणाम् ।

वि जणे अन्नाणओ किंपि काऊण पवं खिज्जसि त्ति ।
 ता अलमेइणा । अहं किं पुणं इमं पत्थुयं ” त्ति । तओ
 लज्जापराहीणेण न जंपियं कालसेणेण । साहियं च
 निरवसेसमेव संगमदंसणाइयं नियपाणपरिचायववसा-
 यावसाणं चेद्वियं त्ति कित्तोरपणं । तओ ‘अहो से
 कयन्नुया, अहो थिरसिणेहया, अहो महाणुभावय’
 त्ति चिन्तिऊण जंपियं धरणेण । “ भो महापुरिस,
 जुत्तमेव गुरुदेवपूयणं पुप्फवल्लिगन्धचन्दणेहि, न उण
 पाणिघाणणं । अवि य,

होज्जा जले वि जलणो होज्जा खीरं पि गोविस्ताणाओ ।
 अमयरसो वि विस्ताओ न य हिंसाओ हवइ धम्मो ॥३९॥
 दाऊण य अहिओयं देवयज्जनाण जे खलु अभव्वा ।^{१८}
 घायन्ति जियसयाइं पावेन्ति दुहाइ ते नरप ॥४०॥

ता विरम पयाओ ववसायाओ ” त्ति । कालसेणेण
 भणियं । “ जं तुमं भणासि ” त्ति । तओ गामदेसलू-
 ङणअन्नाभावे य भक्खणनिमित्तं च मोत्तूण कओ अणेण
 कायम्बरिअडविपविट्ठस्स सत्थस्स पाणिघायणस्स
 जावज्जीविओ नियमो । फुल्लवल्लिगन्धचन्दणेहिं पूइया
 देवया । नीओ णेण सयलवन्दसंगओ नियगेहमेव
 धरणो । कओ उच्चिओ उवयारो ।

भुत्तुत्तरकालंमि य उवणीयं से समत्थरित्थं त्ति ।
 सवराहिवेण तुरियं गहियं जं सत्थभङ्गंमि ॥४१॥
 करिकुम्भसमुत्थाणि य महल्लमुत्ताहलाइ पवराइं ।
 दन्ता य गयवराणं चमराणि य जच्चचमरीणं ^{१९}॥४२॥

१८ दत्त्वा च अभियोग दीपारोपणं देवतायज्ञानां ये खलु
 अभव्याः । १९ जालचमरीणां अभिजातचमरीणाम् ।

पइ, सोहगं करेइ, छायाभावहइ, कुलं पयासेइ, रूवं
 पयासेइ, बुद्धि पयासेइ । अत्थवन्तो हि पुरिस्ता अदेन्ता
 वि लोयाणं सलाहणिज्जा हवन्ति । जं चैव करेन्ति, तं
 चैव तेसिं असोहणं पि सोहणं वणिज्जप । अभग्गपणइप-
 त्थणं च अणुहवन्ति परत्थसंपायणसुहं । ता जइ वि पस
 मह पुव्वपुरिसोवज्जिओ अइपभूओ अत्थि, तहावि अलं
 तेण गुरुपणइणिसमाणेण । ता अन्नं उवज्जिणेमि,
 गच्छामि दिसावणिज्जेणं^{१०३}” ति । चिन्तिऊण विन्नत्ता
 लणणिजणया । अणुमन्निओ य णेहिं । गओ महया
 सत्थेणं समहिलिओ^{१०४} पुव्वसमुद्दतडनिविट्ठं वेजयन्ति
 नाम नयरिं । दिट्ठो नरवई । बहुमन्निओ य णेणं ।
 निओइयं भण्डं, न समास्ताइओ इट्ठलाभो । चिन्तियं
 च णेण । “समागओ चैव जलनिहितडं । ता गच्छामि
 ताव परतीरं । तत्थ मे गयस्स कयाइ अहिलसियप-
 ओयणसिद्धी भविस्सइ” ति । गहियं परतीरगामियं
 भण्डं । संजत्तियं^{१०५} पवहणं । पसत्थतिहिकरणजोगेण
 निग्गओ नयरीओ, गओ समुद्दतीरं, पूइओ अत्थि-
 जणो, अग्घिओ जलनिही । तओ वन्दिऊण गुरुदेवप
 उवारूढो जाणवत्ते^{१०६} । आगद्धियाओ^{१०७} वेगहारिणीओ
 सिलाओ, पूरिओ सियचडो, विमुक्कं जाणवत्ते, गम्मप
 चीणदीवं ति ॥

अन्नया य अइक्कन्तेसु कइययदिणेसु, कुसलपुरि-

- १०३ दिशावाणिज्येन विविधासु दिशासु वाणिज्यकरणेन ।
 १०४ समहिलकः महिलया पत्न्या सह । १०५ ‘संजत्तियं’
 यात्रायै योग्यं कृतम् । १०६ ‘जाणवत्ते’ यानपात्रं नौका । १०७
 ‘आगद्धिआओ’ व्यापृताः प्रयोजिताः । (सि. हे. ८. ४
 ८१. = आमहइ)

णेण दस इड्डयासंपुडसहस्सा । निवद्धो भिन्नपोयद्धओ ॥

इभी य चीणाओ चेव सुवयणसत्थवाहपुत्तसन्तिथं
असारभण्डभरियं अन्नदीवलग्गसंपावियलच्छिसहियं
देवउरगामियं समागयं तमुद्देसं जाणवत्तं । दिट्ठो य
भिन्नपोयद्धओ सत्थवाहेणं । लम्बिया य नङ्गरा सुव-
यणाएसेण । समागया निज्जामगा । दिट्ठो य णेहिं धरणो
भणिओ य । “ भो भो महापुरिस, एसो चीणवत्थ-
व्वगो देवउरगामी जाणवत्तसंठिओ सुवयणो नाम
सत्थवाहपुत्तो भणइ, जहा एहि; कूलं गच्छम्मह ” ।
धरणेण भणियं । “ भइ, किंभण्डभरियं खु तं जाण-
वत्तं ” । निज्जामएहिं भणियं । “ अज्ज, विहिवसेण
परिवडिओ खु एसो सत्थवाहपुत्तो विहवेण, न उण
पोरुसेणं । ता सुट्ठु न सारभण्डभरियं ” ति । धरणेण
भणियं । “ जइ पवं, ता अणुवरोहेणं आगच्छउ
पत्तियं भूमिं सत्थवाहपुत्तो ” । निवेइयं सुवयणस्स ।
आगओ एसो, भणिओ धरणेण । “ सत्थवाहपुत्त, न
तए कुप्पियव्वं, पओयणं उदिसिउण किंचि पुच्छामि ”
त्ति । सुवयणेण भणियं । “ भणाउ अज्जो ” । धरणेण
भणियं । “ केत्तियस्स ते दचिणजायस्स जाणवत्तमि-
रित्थं ” । सुवयणेण भणियं । “ अज्ज, देव्वस्स पडि
कूलयाए विणट्ठो खु अहयं । तहावि ‘ पुरिसयारो ः
मोत्तव्वो ’ ति उच्छाहमेत्तभण्डमोद्धो सुवण्णसहस्समे
त्तस्स वेत्तुण किंपि भण्डं देवउरं पयट्ठो म्मिह ” । धरणेण
भणियं । “ जइ पवं, ता परिचय भण्डं; भरेहि मे सन्ति
यस्स सुवण्णस्स जाणवत्तं; कूलपत्तस्स य भवओ पय
च्छिस्सं सुवण्णलक्खं ” ति । सुवयणेण भणियं । “ हि
सुवण्णलक्खेण, तुमं चेव बहूओ ” ति । उज्झियं पुनः

सूलेण, नीओ सुवण्णदीवं । उवसन्ता वाणमंतरी ।
पयद्वं जाणवत्तं देवउराहिमुहं ॥

पत्थन्तरंमि दिट्ठो य एसो कण्ठगयपाणो सुवे-
लाओ रयणदीवपत्थिणं हेमकुण्डलेणं, पच्चभिन्नाओ
य णेण । पुव्वपरिचिया य सा हेमकुण्डलस्स वाण-
मंतरी । तओ ' हा किमेयमकज्जमणुचिट्ठियं ' ति भणि-
ऊण मोयाविओ वाणमंतरीओ । पुव्वभणिओसहिवल-
यवइयरेण कयं से वणकम्मं । जीवियसेसेण य पन्नतो
एसो पच्चभिन्नाओ य णेण हेमकुण्डलो । पुच्छिओ
धरणेणं सिरिविजयवुत्तन्तो । साहिओ हेमकुण्डलेण,
जहा जीविओ सो महाणुभावो ति । परितुट्ठो धरणो ।
हेमकुण्डलो य वेत्तूण धरणं पयद्वो रयणदीवं । पत्तो
य भुयङ्गगन्धव्वसुन्दरीजणारद्धमहुरगेयरवायड्डियदि-
न्नावहाणनिच्चलट्ठियमयज्जुहं दरियवणकोलघोणाहिघा-
यजज्जरियमहियलुच्छलियमुत्थाकसायसुरहिगन्धवा-
सियदिसायक्कं तीरतरुखुडियकुसुममयरन्दवासियासे-
सविमलजलदुल्ललियरायहंसाउलसरस्सहस्सकलिलं मह-
ल्लतरुसिहरावडियकुसुमनियरच्चियवित्थिण्णभूमिभागं
उहामनागवल्लीनिवहसमालिङ्गियासेसपूगफलीसण्डं वि-
यडघणसुरहिमन्दारमन्दिरारद्धविज्जाहरमिहुणरइसुहं
दरियवणहत्थिपीवरकरायड्डूणभग्गसमुत्तुङ्गगलन्तचन्द-
णवणं तीरासन्नं द्वियघणतमालतरुवीहिओहसियजलहि-
जलं तरुणतरुवियडमणहरालघालयजलसुहियविविह-
विहंगनियररवापूरिउद्देसं सिद्धविज्जाहरालयमुत्तुङ्गरय-
णगिरिसणाहं दीवं नामेण रयणसारं^{११४} ति । अवि य

११४ प्रातः च भुजंगगन्धर्वसुन्दरीजनारन्धमधुरगेयरवाकृष्ट
दत्तावधाननिध्वलस्थितमृगयूथं दत्तवनसूकरघोणाभिघातजर्जरितमही

यणो नाम किन्नरकुमारओ मे मित्तो परिचसइ । ता
तं पेच्छिऊण नेमि तं देवउरमेव । तहिं गयस्स निय-
मेणेअ तीए सह संजोगो भविस्सइ” त्ति । पडिस्सुयं
धरणेण । तओ घेत्तूण धरणं पयट्ठो रयणपव्वयं ।

पत्तो य सहुरमारुयमन्दन्दोलेन्तकयलिसंघायं ।
संघायमिलियकिंपुरिसज्जकखपरिहुत्तधणसण्डं ॥४७॥

वणसण्डविविहफलरससंतुट्ठविहंगसहगम्भीरं ।
गम्भीरजलहिगज्जियहित्थपिओत्तत्तसिद्धयणं ॥४८॥

सिद्धयणमिलियचारणसिहरवणारद्धमहुरसंगीयं ।
संगीयमुरयघोसाणन्दियनच्चन्तसिद्धिनियरं ॥४९॥

सिद्धिनियररवुक्कण्ठियपसन्नवरसिद्धकिन्नरिनिहायं ।
किन्नरिनिहायसेवियलवङ्गलवलीहरच्छायं ॥५०॥

छायावन्तमणोहरमणियडविलसन्तरयणनिउरुम्भं ।
निउरुम्भठिउप्पेहडसिहरुच्चिधं” च रयणगिरिं ॥५१॥

तओ य तं पाविऊण महामहल्लुत्तुङ्गरयणसिह-
रुप्पङ्कनिरुद्धरविरहमगं” विविहवरसिद्धविज्जाह-
रङ्गणाललियगमणचलणालत्तयरसरञ्जियवित्थिणमु-
त्तासिलायलं दरिविबरविणिग्गयनिज्झरझरन्तझंकार-
रवायड्वियदरियवणहित्थिनियरसमाइण्णवियडकडड-
हेसं उहाममाहवीलयाहरुच्छङ्गतिहयरयायासविन्नसु-
हपसुत्तविज्जाहरमिहुणं अइकोउहहेणआरुहिउं पयत्तो
किह,

११५ निकुरम्बस्थितोन्नतशिखरोच्चिहम् । ‘उप्पेहड’ (दे
ना. १.११६.) ‘उप्पेहड उम्भडए’ । उच्चिहम् उदगतानि चिह्नाणि
उच्चिहानि । ११६ ‘उप्पंक’ समूहः (दे. ना. १.१३०.)

यणो नाम किन्नरकुमारो मे मित्तो परिवसइ । ता
तं पेच्छिऊण नेमि तं देवउरमेव । तहिं गयस्स निय-
मेणेव तीए सह संजोगो भविस्सइ” ति । पडिस्सुयं
धरणेण । तओ धेत्तूण धरणं पयट्ठो रयणपव्वयं ।

पत्तो य महुरमाख्यमन्दन्दोलेन्तकयलिसंघायं ।
संघायमिलियकिपु रिसजकखपरिहुत्तवणसण्डं ॥४७॥

वणसण्डविविहफलरससंतुट्ठविहंगसहगम्भीरं ।
गम्भीरजलहिगज्जियद्वित्थपिओत्तत्तसिद्धयणं ॥४८॥

सिद्धयणमिलियचारणसिद्धरवणारद्धमहुरसंगीयं ।
संगीयसुरययोत्ताणन्दियनच्चन्तसिद्धिनियरं ॥४९॥

सिद्धिनियररवुकण्ठियपसन्नवरसिद्धकिन्नरिनिहायं ।
किन्नरिनिहायसेवियलवङ्गलवलीहरच्छायं ॥५०॥

छायावन्तमणोहरमणियडविलसन्तरयणनिउरुम्बे ।
निउरुम्बठिउप्पेहडसिद्धरुच्चिधं^{१५} च रयणगिरिं ॥५१॥

तओ य तं पाविऊण महामहल्लुत्तुङ्गरयणसिह-
रुप्पङ्कनिरुद्धरविरहमग्गं^{१६} विविहवरसिद्धविज्जाह-
रङ्गणाललियगमणचलणालत्तयरसरञ्जियवित्थिण्णमु-
त्तासिलायलं दरिबिवरविणिग्गयनिज्झरझरन्तझंकार-
रघायड्डियदरियवणहत्थिनियरसमाइण्णविण्डकडउ-
द्देसं उहाममाहवीलयांहरुच्छङ्गनिहयरयायांसखिन्नसु-
हपसुत्तविज्जाहरमिहुणं अइकोउहलेणआरुहिउं पयत्तो ।
किह,

१५५ निकुरम्बस्थितोन्नतशिखरोच्चिहम् । ‘उप्पेहड’ (दे
ना. १.११६.) ‘उप्पेहड उन्मडए’ । उच्चिहम् उद्गतानि चिहानि
उच्चिहानि । ११६ ‘उप्पंक’ समूहः (दे. ना. १.१३०.)

चालियलवङ्गलवलीचन्दणगन्धुकडेण सिसिरेण ।

अवणिज्जन्तपरिस्समसंतावो महुरपवणेण ॥५२॥

- पेच्छन्तो य रुइरदरिमन्दिरामलमणिभित्तिसंक-
 न्तपडिमावलोयणपणयकुवियपसायणसुयदइयदंसणा-
 ५ हियकुवियवियडूसहियणोहसियमुद्धसिद्धङ्गणासणाहं,
 कत्थइ य पयारचलियवरचमरिनियरनीहारामलचन्द-
 मऊहनिम्मलुहामचमरचवलविकखेववीइज्जमाणं, कत्थइ
 य नियम्बोवइयवियडघणगज्जियायणणुवभन्तधुयस-
 डाजालनहयलुच्छङ्गनिमित्तकमदरियमयणाहरुझियर-
 १० वावरिउहेसं, अन्नत्थ सरसघणचन्दणवणुच्छङ्गविविह-
 परिहासकीलाणन्दियभुयङ्गमिहुणरमणिज्जं ति । तओ
 आरुहिऊण रयणसिहरं रयणगिरितिलयभूयं तत्थ य
 वालकयलीपरिवेदियवियडपीडं सोहाविणिज्जियसुरि-
 न्दभवणं उतुङ्गतोरणखम्भनिमित्तवरसालिभञ्जियास-
 १५ णाहं मणहरालेक्खविचित्तवियडभित्तिं रुइरगवक्खवेइ-
 ओवसोहियं निम्मलमणिकोट्टिमं सुरहिकुसुमसंपाइय-
 पूओवयारं च गओ सुलोयणसन्तियं मन्दिरं ति ।
 दिट्ठो य णेण गन्धव्वदत्ताए सह वीणं वायन्तो सुलो-
 यणो । अब्भुट्ठिओ सुलोयणेणं । संपाइओ से उचि-
 २० ओवयारो । पुच्छिओ सुलोयणेणं हेमकुण्डलो । “कुओ
 भवं कुओ वा एस महापुरिसो, किंनिमित्तं वा भवओ
 आगमणपओयणं” ति । तओ सुवेलाओ नियं धरणस्स
 सुवण्णभूमिसुवल्लभाइयं चिन्तियरयणप्पदाणपज्जवसाणं
 साहियमागमणपओयणं । तेण वि उप्फुल्लोयणेण
 २५ पडिस्सुयं । तओ चिट्ठिऊण कइवयदियहे गहियाइं
 पहाणरयणाइ । नीओ य णेण धरणो देवउरं । सुक्को
 नयरवाहिरिण्ण म्मप्पियाणि से रयणाणि । भणिओ

य एसो । इहट्टिओ चेव जायं पडिवालसु त्ति । पडि-
स्सुयं धरणेण । गओ हेमकुण्डलो ॥

धरणो पुण वाहिरियाए चेव कंचि वेलं गमे-
ऊण पविट्ठो नयरं । दिट्ठो य टोप्पसेट्ठिणा । ‘अहो
कल्लाणागिई अदिट्ठपुव्वो एगागी य दीसइ, ता भवि-
यव्वं एत्थ कारणेण’ ति चिन्तिऊण अहिमयसंभास-
णपुरस्सरं नीओ णेण गेहं । कओ उवयारो । पुच्छिओ
सेट्ठिणा ‘कुओ तुमं’ ति । साहिओ णेण मायन्दि-
निवासनिग्गमणाइओ देवउरसंपत्तिपज्जवसाणो निय-
यवुत्तन्तो । समप्पियाइं रयणाइं । भणिओ य णेण
सेट्ठी । ‘एयाइं संगोवावसु’त्ति । संगोवावियाणि सेट्ठिणा ॥

इओ य धरणसमुद्दपडणसमणन्तरमेव समासा-
सिया सुवयणेण लच्छी । भणिया य णेण । “सुन्दरि
ईइसो एव संसारो, विओगावसाणाइ एत्थ संगयाइं
ता न तए संतप्पियव्वं । न विवन्नो य एस तुज्झ
अवि य मज्झं” ति । तओ नियडिप्पहाणाए वाहजल
भरियलोयणं जंपियं लच्छीए । “तए जीवमाणंमि कं
महं संतावो” त्ति । तओ अइक्कन्तेसु कइवयदिणे
जाणवत्तसंठियं पट्ठयं सुवण्णमवलोइऊण चिन्ति
सुवयणेणं । “विवन्नो खु सो तवस्सी, पभूयं च ए
एद्विणजायं, तरुणा य से भारिया खववई य, संगय
य मे चित्तेण; ता किं एत्थ जुत्तं ति । अहवा इयमे
जुत्तं, जं इमीए गहणं ति । को नाम अवालितो सर
मेवागयं लच्छि परिच्चयइ । ता गेणहामि एयं” । तउ
‘परिहाससज्झा इत्थिय’^{११७} त्ति वियड्ढुनायगाणुरू

कया परिहासा, आवज्जियं से हिययं । निविट्ठो घर-
णिसदो । अत्तट्ठियं सुवण्णयं ॥ अइक्कन्ता कइवि
दियहा । समागयं कूलं जाणवत्तं । महया दरिसणि-
ज्जेण दिट्ठो सुवयणेण नरवई । परितुट्ठो पसो । 'उस्सुं-
५ कमेव तुह जाणवत्तं' ति कओ से पसाओ । गओ
जाणवत्तं ॥

पत्थन्तरंमि 'चीणदीवाओ आगयं जाणवत्तं'
ति मुणिकुण निग्गओ धरणो । दिट्ठो य णेण सुव-
यणो लच्छी य । परितुट्ठो हियणं, वूमिया लच्छी
१० सुवयणो य । दिन्नं से आसणं, पुच्छिओ वुत्तन्तं,
साहिओ णेण । तओ सुवयणेण चिन्तियं । 'अहो मे
कम्मपरिणई, अहो मे पडिकूलया देव्वस्स । केवलं
कयमकज्जं, न संपन्नं समीहियं' ति । चिन्तिऊण भणियं ।
"अज्ज, सोहणं संजायं, जं तुमं जीविओ । ता गेण्हाहि
१५ एयं निययरित्थं" ति । धरणेण भणियं । "सत्थवाहपुत्तं,
पाणा वि एए तुह सन्तिया, जेण लच्छीए सह समा-
गमो कओ । किमद्ग पुण रित्थं" ति ॥

अइक्कन्ता काइ वेला । भणियं च णेण । "एहि,
नयरं पविसम्मह" । लच्छीए भणियं । "अज्जउत्त,
२० कल्लं पविसिस्सामो, अज्ज उण अज्जउत्तेणावि इ-
हेव वसियव्वं ति" । पडिस्सुयमणेण । अब्भङ्गिओ
एसो । 'आलोचियं च लच्छीए सुवयणेण य ।
जहा, अज्जेव एयं कयपाणभोयणं केणइ उवाएण
रयणीए वावाइस्सामो' ति । मज्जिओ पसो, पा-
२५ इओ महं, काराविओ पाणवित्ति । अइक्कन्तो वासरो,

११८ उच्छुल्लकमेव ते यातपत्रम् । उच्छुल्लकं उदगतं परित्यक्तं
शुल्लकं भाण्डकरं यस्य तत् । यातपत्रम् नौका ।

समागया रयणी, अत्थुयं^{११९} संयणिज्जं । निवण्णो^{१२०}
 एसो लच्छी य । तओ मयपराहीणस्स सिमिणए विय
 अव्वत्तं चेदुमणुहवन्तस्स दिन्नो इमीए गले पासओ,
 वलिओ य एसो । परिओसवियसियच्छीए लच्छीए
 सुवयणेण य विमूढो धरणो मओ त्ति काऊण उज्झिओ
 जलनिहितडे । गयाई जाणवत्तं । जलनिहिपवणसंगमेण
 य समासत्थो एसो । चिन्तियं च णेणं । 'हन्त किमेयं
 ति । किं ताव सुविणओ आओ इन्दजालं आओ मइ-
 विव्वमो आओ सच्चयं चेव' त्ति । उवलद्धं जलनिहि-
 तडं । 'सच्चं चेव' त्ति जाओ से विनिच्छओ । उट्ठिऊण
 चिन्तियमणेण । 'अहो लच्छीए चरियं, अहो सुवय-
 णस्स पोरुसं । अहवा दुट्ठगुंठो^{१२१} विय उम्मग्गपत्थिया,
 किंपागफलभोगो विय मङ्गलावसाणा,^{१२२} दुस्ताहिय-
 किच्च व्व दोसुप्पायणी, कालरत्ती विय तमोवलित्ता,
 ईइसा चेव महिलिया होइ । अवि य,

जलणो वि वेप्पइ सुहं पवणो भुयगो य केणइ नएण ।
 महिलामणो न वेप्पइ वहुएहि वि नयसहस्सेहि ॥५३॥

ता किं इमीए । सुवयणस्स न जुत्तमेयं ति ।
 अहवा मइरा विय मयरायवड्ढणी चेव इत्थिया हवइ
 त्ति । विसयविसमोहियमणेणं तेणावि एयं ववसियं' ति ।
 एयं च चिन्तियन्तो सेट्ठिनिउत्तेहि कदवि पुरिसेहि ।
 सूरुग्गमवेलाए दिट्ठो वाहोल्लनयणेहि ॥ ५४ ॥

भणिओ य णेहि । "सत्थवाहपुत्त, रयणीए न

११९ आस्तीर्णम् । १२० निवण्णः । १२१ 'दुट्ठगुंठ'
 दुःखाधमहयः । 'गुंठो' अधमहयः (दे. ना. २. ९१.) । १२२
 अशोभनावसाना । 'संगुल' अनिष्टं (दे. ना. ६. १४५.) ।

आगओ तुमं ति संजायासङ्केण रयणीप चेव तुज्झ
अन्नेसणनिमित्तं^{१२३} पेसिया अम्हे टोप्पसेट्ठिण ति । कह-
कहवि दिट्ठो सि संपयं । ता एहि, गच्छम्ह, निव्व-
वेहि^{१२४} अणेयचिन्ताणलपलित्तं सेट्ठिहिययं । तओ 'अहो

५ पुरिसाणमन्तरं' ति चिन्तिऊण पयट्ठो धरणो, पविट्ठो
नयरिं, दिट्ठो य णेण सेट्ठी । पइरिक्कमि^{१२५} भणिओ
सेट्ठिणा । "वच्छ, कुओ तुमं, किं वा विमणदुम्मणो
दीससि" ति । तओ 'लज्जावणिज्जयं अणाचिक्खणी-
यमेयं' ति चिन्तिऊण बाहोल्ललयणेण^{१२६} न जंपियं

१० धरणेण । सेट्ठिणा भणियं । "वच्छ, सुयं मय, जहा
आगयं जाणवत्तं चीणाओ, ता तं तुमए उवलद्धं न व"
ति । तओ सगगयक्खरं जंपियं धरणेण । "अज्ज,
उवलद्धं" ति । सोगाइरेणेण य पवत्तं बाहसलिलं ।
तओ 'वृणं विचन्ता^{१२७} से भारिया, अब्बहा कहं ईइसो

१५ सोगपसरो' ति चिन्तिऊण भणियं टोप्पसेट्ठिणा ।

'वच्छ, अवि तं चेव तं जाणवत्तं' ति । धरणेण भणियं
'आमं' । सेट्ठिणा भणियं । 'अवि कुसलं ते भारियाए'

धरणेण भणियं । 'अज्ज, कुसलं' । सेट्ठिणा भणियं । 'ता
किमन्नं ते उव्वेवकारणं' । धरणेण भणियं । 'अज्ज, न

२० किंचि आचिक्खियव्वं' ति । सेट्ठिणा भणियं । 'ता किं
विमणो सि, । धरणेण भणियं 'आमं' । सेट्ठिणा भणियं

'किमासं' । धरणेण भणियं 'एयं' । सेट्ठिणा भणियं
'किमेयं' । धरणेण भणियं 'न किंचि' । सेट्ठिणा भणियं ।

"वच्छ, किमेएहिं सुत्तभासिएहिं आचिक्ख सव्भावं"^{१२८} ।

१२३ अन्वेपणनिसित्तम् । १२४ निर्वापय प्रशमय । १२५
'पइरिक्क' विजनस्थानम् (दे. ला. ९. ७१) । १२६ वाष्पार्द्ध-
लोचनेन । १२७ विपन्ना मृता । १२८ सद्भावं सत्यम् ।

न य अहं अजोग्गो आचिक्खियव्वस्स, पडिवन्नो य तए गुरु”। तओ ‘न जुत्तं गुरुआणाखण्डणं’ ति चिन्ति-
ऊण जंपियं धरणेण । “अज्ज, ‘अजस्स आण’ त्ति करिय ईइस्सं पि भासीयइ” त्ति । सेट्ठिणा भणियं । “वच्छ, नत्थि अविस्सओ गुरुयणाणुवत्तीए” । धरणेण भणियं । “अज्ज, जइ एवं, ता कुसलं मे भारियाए जीविणं, न उण सीलेणं” । सेट्ठिणा भणियं । “कहं वियाणस्सि” । धरणेण भणियं “कज्जओ” । सेट्ठिणा भणियं । “कहं विय” । तओ आचिक्खिओ से भोय-
णाइओ जलनिहितडपज्जवसाणो सयलवुत्तन्तो ।

तं च सोऊण कुविओ टोप्पसेट्ठी सुवयणस्स । परिसंठविय धरणं गओ नरवइस्समीवं । विन्नत्तो णेण सुवयणं पइ जहद्वियमेव नरवई । सहाविओ राइणा सुवयणो, भणिओ थ एस्सो । “सत्थवाहपुत्त, पभूयं ते रित्थं सुणीयइ । ता फुडं जंपसु, कहमेयं तए विद-
त्तयं”^{१२८} ति । तओ अजायासङ्केण भणियं सुवयणेण । “देव, कुलक्कमागयं” । राइणा भणियं । “भारिया कहं” ति । तेण भणियं । “गुरुविइण्णा”^{१२९} । तओ पुलइओ टोप्पसेट्ठी । भणियं च णेण । “देव, सव्वं अलियं” ति । सुवयणेण भणियं । “किं पुण एत्थ सच्चयं” । सेट्ठिणा भणियं । “धरणसन्तियं रित्थं भारिया य; एयं सच्चयं” ति । तओ संखुद्धहियणं जंपियं सुवयणेण । “भो भो अउव्व जोइसिय, को एत्थ पच्चओ; रायकुलं खु एयं” । टोप्पसेट्ठिणा भणियं । “साहारणं रायकुलं; पच्चओ पुण, सो चेव जीवइ” ति । सुवयणेण भणियं । “महाराय, न मए

- धरणस्स नामं पि आयणियं ति । परिक्खउ देवो ” ।
 राइणा भणियं । “ भो भो सेट्ठि, आणेहि धरणं, तुमं
 पि तं महिलियं ” ति । पेसिया जेहि सह रायपुरि-
 सेहि निययपुरिस्सा । आणियो य जेहि हियणणाणि-
 ५ च्छमाणो वि सेट्ठिउघरोदभावियचित्तो धरणो, इय-
 रेहि य भयहित्थहियया^{३३} लच्छि ति । पुलइयाइं
 राइणा, भणियं च जेण । “ सुन्दरि, दिट्ठो तए एस
 कहिंपि सत्थवाहपुत्तो ” । तीए भणियं । “ देव, न
 दिट्ठो ” ति । तओ पुच्छिओ धरणो । “ सत्थवाहपुत्त,
 १० अवि एसा ते भारिया ” । धरणेण भणियं । “ देव,
 किमणेण पुच्छिणण; सुयं चेव देवेणं, जं जंपियमि-
 मीए ” । राइणा भणियं । “ सत्थवाहपुत्त, अओ चेव
 पुच्छामि ” । धरणेण भणियं । “ देव, जइ एयं देवस्स
 अणुवन्धो, ता आसि भारिया, न उण संपयं ” ति ।
 १५ राइणा भणियं । “ एसो सत्थवाहपुत्तो दिट्ठो तए
 आसि ” । धरणेण भणियं । “ देव, एसो चेव जाणइ ”
 ति । राइणा भणियो सुवयणो । “ सत्थवाहपुत्त, किं
 दिट्ठो तुमए एस कहिंपि ” । सुवयणेण भणियं । “ देव,
 मए ताव एसो न दिट्ठो ” ति । राइणा भणियं ।
 २० “ होउ, किं पइणा; साहेह तुब्भे, किं एत्थ रित्थ-
 माणं ” । सुवयणेण भणियं । “ देव, एत्थ खलु दसस-
 हस्साणि सोवण्णिगाण इट्ठासंपुडाणं, अन्नं पि थेवयं
 खु सुरित्तं भण्डं ” ति । पुच्छिओ इयरो वि । धर-
 णेण भणियं । “ देव, एवमेयं ” । राइणा भणियं । “ भो
 २५ किंपमाणा खु ते संपुडा ” । धरणेण भणियं । “ देव,
 न-याणामि ” । राइणा भणियं । “ कहं निययभण्डस्स

वि पमाणं न-याणासि ” । धरणेण भणियं । “देव, एवं
 चेव ते कया, जेण न जाणामि ” । तओ पुच्छिओ
 सुवयणो । “ भइ, तुमं साहेहि ” । तेण भणियं । “देव,
 अहमवि निस्संसयं न-याणामि ” । राइणा भणियं ।
 “ भो एवं ववत्थिए किं मए कायव्वं ” ति । धरणेण
 भणियं । “ देव, थेवमियं^{१२२} कारणं । किं बहुणा जंपि-
 ण्णं । अविचाउगो^{१२३} अहं एयस्स; ता गिण्हउ रित्थं
 भारियं च एसो ” ति । सुवयणेण भणियं । “ भो
 महापुरिस, एयं पि भवओ पहूयमेव, जं मे आलो न
 दिन्नो ” ति । धरणेण भणियं । “ पसिद्धो जहं आल-
 दायगो ” । सुवयणेण भणियं । “ जइ न आलदायगो,
 ता किमेयं पत्थुयं ” ति टोप्पसेट्ठिणा भणियं । “अरे
 रे निल्लज्ज पावकम्म, एवं पि ववहरिउं एयं जंपसि”
 ति । पुणो वि अमरिसाइसण^{१२४} भणियं टोप्पसे-
 ट्ठिणा । “ महाराय, किं बहुणा जंपिण्ण । जइ एयं न
 धरणसन्तिथं रित्थं एसा य भारिया, ता मज्झ सव्व-
 स्ससहिया पाणा नियरणं^{१२५} ति । आणवेउ देवो
 सयले दिव्वे ” ति । धरणेण चिन्तियं । ‘अवहरिओ
 खु एसो मह सिणेहाणुवन्धेण; ता न जुत्तं संपयं पि
 उदासीणयं काउं’ ति । जंपियमणेण । “ देव, जइ
 एत्थ अणुवन्धो तायस्स, ता अलं दिव्वेहि; अन्नो वि
 एत्थ उवाओ अत्थि चेव ” । राइणा भणियं । “ कहेहि,
 कीइसो उवाओ ” ति । धरणेण भणियं । “ देव, ते
 मए संपुडा सनामेणं चेव अङ्किय ” ति । राइणा

१२२ स्तोके इदं । १२३ अविवादकः । अहं तस्य प्रभुत्वं
 न विवदामि मम प्रभुत्वं स्थापयितुमित्यर्थः । १२४ अमर्षातिशयेन
 क्रोधातिशयेन । १२५ ‘नियरणं’ दण्डः शिक्षा ।

भणियं । “किं तुज्झ नामं” । धरणेण भणियं । “देव,
 धरणो” ति । इयरो वि पुच्छिओ । तेण भणियं ।
 “देव, सुवयणो” ति । राइणा भणियं । “जइ पवं,
 तो छिन्नो खु ववहारो;^{१३६} नवरं पत्थेव आणेह कइवि
 संपुडे” ति । तओ पेसियं पञ्चउलं,^{१३७} आणिया
 संपुडा, निहालिया राइणा वाहिं, न दिट्ठं धरणना-
 मयं । भणियं च णेण । “भो नत्थि पत्थ धरणना-
 मयं” । सुवयणेण भणियं । “देवो पमाणां ति । अन्नं
 च । देव, देवस्स पुरओ पस महन्तं पि अलियं जंप्पि-
 ऊण अज्ज वि पाणे धारेइ ति । जाणियं देवेण, जं
 एण पमाणीकयं” । राइणा भणियं । “भो धरण,
 किमेयं” ति । धरणेण भणियं । “देव, न अन्नहा,
 पयं; फोडाचिऊण^{१३८} मज्झं निरुवेउ देवो” । तओ
 पयमायणिऊण संखुद्धो सुवयणो, हरिसिओ टोप्प-
 सेट्ठी । सहाविया सुवण्णयारा, फोडाविया संपुडा,
 दिट्ठं धरणनामयं । कुविओ राया सुवयणस्स लच्छीप
 य । भणियं च णेण । “हरे वावाएह पयं वाणियग-
 वेसधारिणं महाभुयंगं,^{१३९} निव्वासेह य पयं मम
 रज्जाओ विवन्नसीलजीवियं अलच्छिं, समप्पेह य सम-
 त्थमेव रित्थं धरणसत्थवाहस्स । अन्नं च । भण, भो
 महापुरिस, किं ते अवरं कीरउ” । धरणेण भणियं ।
 “देव, अलं मे रित्थेण । करेउ देवो पसायं सुवय-
 णस्स अभयप्पयाणेणं” । तओ ‘अहो से महानुभा-
 वय’ ति चिन्तिऊणं भणियं राइणा । “सत्थवाटपुत्त,

१३६ छिन्नः खलु व्यवहारः । निर्णीतमिदं कारणम् । १३७
 पंचकुलं कारणनिर्णये पंचनागरिकामेसराणां समूहः । १३८ भयंत्वा ।
 १३९ वणिग्वेशधारिणं महाभुजंगं महाधूर्तम् ।

न जुत्तमेयं तहावि अलङ्घणीयवयणो तुमं ति; ता
तुमं चेव जाणसि”। धरणेण भणियं। “देवपसाओ
त्ति, अणुग्गिहीओ अहं देवेण”। राइणा भणियं।
“भो सत्थवाहपुत्त, गेण्हाहि निययरित्थं”। धरणेण
भणियं। “जं देवो आणवेइ”। तओ नरिन्दपञ्चउला-
हिट्ठिओ सह सुवयणेण गओ वेलाउलं^{१४०} धरणो,
उवगणियं सुवण्णयं पञ्चउलेण, समप्पियं धरणस्स।
तओ धरणेण भणियं। “भो सुवयण, परिञ्चय”^{१४१}
विसायं, अङ्गीकरेहि पोरुत्तं, देवोवरोहेण कस्स वा
खलियं न जायइ त्ति। अन्नं च। भणिओ मए तुज्झ
सुवण्णलक्खो, तए पुण महाभावत्तणेण अहमेव बहुम-
न्निओ, न उण सुवण्णलक्खो। भणियं च तए आसि
‘किं सुवण्णलक्खेण, तुमं चेव ये बहुगो त्ति। अण-
ग्घेयं’^{१४२} च पयं संभमवयणं। ता गेण्हाहि संपयं, जं ते
पडिहायइ”। एवं च भणिओ समाणो लज्जिओ सुव-
यणो। न जंपियं च णेण। तओ दाऊण अट्ठ सुवण्ण-
लक्खे संपूइऊण नरवइ तओ काउं सयलसुत्थं^{१४३}
भण्डस्स गओ टोप्पसेट्ठिगेहं। टिओ कंचि वेलं सह
सेट्ठिणा। उवगयाए भोयणवेलाए कयमज्जणा पभुत्ता
पए। भुत्तुत्तरकाले य चलणेसु निवडिऊण भणिओ
धरणेण टोप्पसेट्ठी। “जाएमि अहं किंचि वत्थुं तायं,
जइ न करेइ मम पणयभङ्गं ताओ”।^{१४४} तओ हरिसव-
सुप्फुल्लोयणेण ‘अहो अहं कयत्थो, अहो अहं धन्नो,
अहो मम सुजीवियं, अहो मम सुलङ्को जम्मो त्ति;

१४० वेलाकुलं समुद्रतटम् यत्र नावः तिष्ठन्ति । १४१
परित्यज । १४२ बहुमूल्यम् । १४३ कृत्वा सकलं सुस्थितम् ।
१४४ याचे अहं किंचित् तातं यदि न करोति मम प्रणयभंगं तातः।

जओ ईइसेणावि महाणुभावेण सयलसत्तकप्पतरुक्कप्पेण
 तिहुयणचिन्तामणीभूएण वि अहं पत्थिज्जामि' ति
 चिन्तिऊण भणियं टोप्पसेट्ठिणा । “वच्छ, जइ वि
 सकलत्तं सपुत्तपरियणं दासत्तनिमित्तं ममं जाएत्ति,^{१४५}
 तहावि अहं तुह महापुरिसचेट्ठिण आकरसियच्चित्तो
 न खण्डेमि ते पत्थणापणयं” । धरणेण भणियं ।
 “ताय, जइ एवं ता देहि तिन्नि वायाओ ।” ईसि
 विहसिऊण ‘जाय, जो एगं वायं लोप्पइ, सो तिन्नि
 वि लोप्पयन्तो किं केणावि धरिउं पारीयइ’ ति
 भणिऊण टोप्पसेट्ठिणा कयाओ तिन्नि वायाओ । ‘ताय,
 अणुग्गिहीओ’ ति भणिऊण हेमकुण्डलविज्जाहरविद्धि-
 महग्गेयपुण्डवसमप्पियरयणसहस्सं मग्गिओ टोप्पसेट्ठि-
 भण्डारिओ । तेण वि य ‘अज्जो आणवेइ’ ति भणि-
 ऊण समप्पियाइं गहिऊण रयणाइं । तओ ताण मज्जे
 अद्धं गहेऊण टोप्पसेट्ठिस्स चलणपूरं काऊण पुणो
 विणिबड्ढिओ पाएसु ‘ताय, एसा सा पत्थण’ ति
 भणमाणो धरणो । तओ ‘अहकहं छल्लिओ अहमणेणं’
 ति सुइरं चिन्तिऊण ‘अगहिण य विलक्खोभविस्सइ
 एसो, निवारिओ अहं इमिणा अणागयंवेव’ उट्ठविओ
 धरणो ‘वच्छ, पड्डिवन्ना ते पत्थणा, भणमाणेण
 टोप्पसेट्ठिणा ॥

तओ बहुनन्निओ सेट्ठिणा महया सत्थेण समा-
 गओ निययनयरिं । आवासिओ वार्हिं । जाओ लोय-
 वाओ, जहा आगओ धरणो ति । निग्गओ राया
 पच्चोणि^{१४६} । पवेसिओ णेण महाविभूर्इए नेऊण निय-

१४५ वाचसे । १४६ संयुक्तं धरणस्य सम्मानार्थम् ।
 ‘पच्चोणि’ (दे. ना. ६. २४.) ‘समुदागमणे पच्चोवणी चेय’ ।

यभवणं, पूइओ मज्झणाइणा नियाभरणपज्जवत्ताणमु-
 वयारप्पयाणेणं । तओ निययभवणं । तुट्ठा य से
 जणणिजणया । विइण्णं महादाणं, कया सव्वाययणेसु
 पूया । अइक्कन्ता काइ वेला । तओ उवणिमन्तिय
 महारायं पूइओ अणेण तविसेसं । सम्मानिया य
 जहारुहपडिवत्तीए^{१४७} पउरचाउवेज्जाइया,^{१४८} पडिपूइओ
 य तेहिं । तओ पुच्छिओ जणणिजणएहिं । “वच्छ, अवि
 कहं ते वरिणि” ति । धरणेण भणियं । “अलं तीए
 कहाए” । चिन्तियं च नेहिं । ‘हन्त कयं तीए, जं इत्थि-
 उचियं । ता अलं इमस्स मम्मघट्टेण इमिणा जंपि-
 एणं । अन्नओ अवगच्छिस्सं’ ति । पत्थन्तरंमि महापु-
 रिसयाखित्तहियओ विम्हववसेणुप्फुल्ललोयणो कयमु-
 दङ्गसासणावणनिमित्तं पुणो वि धरणसमीवं समागओ
 राया । कओ धरणेण तमुच्चिओवयारो । पुच्छिओ य
 आगमणपओयणं सिट्ठो से निययाहिप्पाओ राइणा ।
 तओ चलणेसु निवडिऊण भणियं धरणेण । “देव, अलं
 मुइङ्गेहिं; किं तु ‘माणणीओ देवो’ ति करिय
 पत्थेमि पत्थणीयं । राइणा भणियं । “ भणाउ
 अज्जो ” । तेण भणियं । “ पयच्छउ देवो नियरज्जे
 सव्वसत्ताणं वन्दिमोक्खणं सव्वसत्ताणभयप्पयाणं च ” ।
 तओ ‘अहो से महाणुभावया, अहो महापुरिस-
 चेट्ठियं सत्थवाहपुत्तस्स ” ति भणिऊण आणत्तो पडि-
 हारो । ‘हरे कारवेहि चारयघण्डपओएण’^{१४९} मम रज्जे
 सयलवन्दिमोक्खं, सव्वसत्ताणमभयप्पयाणं च द्वावेहि’
 ति । तओ ‘जं देवो आणवेइ’ ति भणिऊण संपा-
 डियं देवसासणं । तप्पुरिसचेट्ठिण य परितुट्ठा से

१४७ यथार्हप्रतिपत्त्या । १४८ पौरचातुर्वेदादिकाः । १४९

वन्दिस्थानघण्टाप्रयोगेण ।

जणणिजणया । परिओसवियसियच्छेहिं कयं णेहिं
राइणो उचियं करणिजं । तओ धरणेण सह कंचि वेलं
गमेऊण निग्गओ राया ॥

धरणो वि चिरयालमिलियवयंसयसमेओ^{१५०}

५ गओ मलयसुन्दराभिहाणं उज्जाणं । उवलद्धो य नाग-
लयामण्डवंमि कीलानिमित्तमागओ कुवियं पियपण-
इणि पसायन्तो रेविलगो नाम कुलउत्तगो । सुमरियं
लच्छीए । चिन्तियं च णेणं । “अहो णु खु एवमपर-
मत्थपेच्छीणि कामिजणहिययाइं हवन्ति । सभागओ

१० संवेगं । गओ य उज्जाणेक्कदेससंठियं असोयवीहियं ।
दिट्ठो य णेण तहियं फासुयदेसंमि वियलियवियारो ।
सीसगणसंपरिवुडो आयरिओ अरहदत्तो त्ति ॥५५॥
अच्चन्तसुद्धचित्तो नाणी विविहतवसोसियसरीरो ।
निज्जियमयणो वि दढं अणङ्गसुहसिद्धितल्लिच्छो ॥^{१५१}५६॥

१५ तं पेच्छिऊण चिन्ता जाया धरणस्स एस लोचंमि ।
जीवइ सफलं एक्को चत्तो जेणं घरावासो ॥५७॥
घरिणी अत्थो सयणो माया य पिया य जीवल्लोचंमि ।
माइन्दजालसरिस्सा^{१५२} तहवि जणो पात्रमायरइ ॥५८॥
जा वि उवयारबुद्धी घरिणीपमुहेसु सा वि मोहफलं ।
२० मोत्तूण जओ धम्मं न मरणधम्मीणमुवयारो ॥५९॥
सो पुण संपाडेउं न तीरण आसवानियत्तेहिं ।^{१५३}
आसवविणिवित्ती वि य गिहासमं आवसन्तेहिं ॥६०॥

१५० विरकालमिलितवयस्यकसमेतः । १५१ अनंगसुखा
न अंगसुखं शरीरसुखं वर्तते यस्यां सा सिद्धिः तस्यां रतः ‘तल्लिच्छो’
तत्परः । १५२ मायेन्द्रजालसदृशा । १५३ अनिवृत्ताः आसवाः
येषां तैः ।

नियमा तत्थारम्भो आरम्भेणं च वड्डई हिंसा ।
 हिंसाए कथो धम्मो न देसिओ सत्थयारेहिं ॥^{१५५}६१॥
 पज्जन्ते वि च एत्तो सव्वेणं चेव जीवलोयंमि ।
 नियमेणमुज्झियव्वो ता अलमेएण पावेणं ॥६२॥
 एवं च चिन्तयन्तो एत्तो संजायचरणपरिणामो ।
 गुरुपायमूलमणहं^{१५६} सवयंसो निव्वुइपरं व ॥६३॥
 अह वन्दिओ य णेणं भगवं सवयंसएण साहू य ।
 तेहिं चिय धम्मलाहो दिन्नो सव्वेसि विहिपुव्वं ॥६४॥
 उवविट्ठा य सुविमले मुणीण पुरओ उ उववणुच्छङ्गे ।
 अह पुच्छिया य गुरुणा 'कत्तो तुब्भे'त्ति महुर्गिरं ॥६५॥

एवं व पुच्छिण य त्तमाणे जंपियं धरणेण ।
 “भयव, इओ चेव अम्हे । अन्नं च; अत्थि मे गिहा-
 समपरिच्चाययुद्धी । ता आइसउ भयवं, जं मए काय-
 व्वं” ति । तओ ‘अहो से आगिई, अहो विवेगो, ति
 चिन्तिऊण आसयपरिक्खणनिमित्तं जंपियं अरहयत्तेणं ।
 “वच्छ, परिचत्तगिहासमेणं, निव्वमच्छिऊण नियनिय-
 विसयलालसाइं इन्दियाइं, चिच्छचियं^{१५६} कसायाणलं
 निरीहेणं चित्तेणं सयलसोक्खनिहाणभूओ संजमो
 कायव्वो । अन्नहा परिचत्तो वि अपरिचत्तो गिहासमो
 ति । सो पुण अणाइविसयभावणाभावियस्त जीवस्त
 अच्चन्तदुक्खयरो । पञ्चज्जिऊण वि एयं पुच्चकयकम्म-
 दोसेण केइ न तरन्ति परिवालितं, मुज्झन्ति नियय-
 कज्जे, परिकप्पेन्ति असयालम्बणाइं; विमुक्कसंजमा य
 ते, आउत्तो,^{१५७} न गिही न पच्चइयगा उभयलोगविहलं

१५४ शास्त्रकारैः । १५५ अत्रचं पापरहितम् । १५६
 विषयाप्य । १५७ आयुष्मन् ।

नासन्ति मणुयत्तणं । एवं ववत्थिए अमुणिऊण हेओ-
वाण्याइ^{१५८} अतुलिऊणमप्पाणयं न जुत्तो गिहासम-
परिच्चाओ ” स्ति । धरणेण भणियं । “एवमेयं, जं
तुब्भे आणवेह । किं तु,

- ५ हेओ गिहासमो मे बुद्धो समणत्तणं उवापयं ।
तुलणा वि विवेगो चिय किलेसवसयाण सत्ताणं ” ॥६६॥

भयवया चिन्तियं । ‘अहो से सउणण्या, मुणिओ
णेण जहद्विओ संसारो, समुप्पन्ना जिणधम्मवोही । ता
पसंसेमि एयं साहेमि य इमस्स इमीए दुल्लहत्तणं,
१० जेण वयंसगाण वि से संवोहो समुप्पज्जइ’ । भणियं
च णेण । “वच्छ, धन्नो तुमं, नायं तए जाणियव्वं,
संपत्ता सयललोयदुद्धहा जिणधम्मवोही । ता जहद्वि-
यासेवणेण एयं चैव सफलं करेहि, संसिज्जइ य तुह
समीहियं । न खलु अणव्भत्थनिरइयारकुसलयगा^{१५९}
१५ एवंविहा हवन्ति, अवि य अपरमत्थपेच्छिणो विसय-
लोलुया य । एयवइयरं^{१६०} च निसुणेहि मे चरियं ” ।
धरणेण भणियं ‘कहेउ भयवं’ । अरहदत्तायरिएण
भणियं । “सुण—

अत्थि इहेअ वासे अयलउरं नाम नयरं । तत्थ
२० जियसत्तू राया, पुत्ता य से अवराजिओ समरकेऊ
य । अवराजिओ जुवराया, इयरो य कुमारो । दिन्ना
इमस्स कुमारभुत्तीए उज्जेणी । एव च अइक्कन्तो कोइ
कालो । अज्जया य विशक्को^{१६१} समरकेसरी नाम पच्च-

१५८ हेवोपादेशानि अग्राह्याह्याणि । १५९ अतभ्यस्त-
निरतिवारकुशलमार्गाः । १६० एतद्व्यतिकरं एषः व्यतिकरः यस्मिन्
तद् । १६१ अभिगतः ।

कृदो मयो]

न्तरवर्त्त^{१६१} । तओ अवराजिओ तप्पसाहणनिमित्तं
गओ । पसाहिओ एसो । आगच्छमाणेण य मुत्तिमन्तो
विय पुण्णोदओ संपत्तो इमेण धम्माराभसन्निवसे सय-
लमणोरहचिन्तामणी राहो नाम आयरिओ त्ति । तं
च दट्ठूण समुप्पन्नो एयस्स संवेगो । पुच्छिओ णेण
जहाविहं धम्मं । कहिओ जहोवइट्ठो परमगुह्हिं ।
पडिबुद्धो य एसो । खओवसममुवगयं चारित्तमोह-
णीयं । तओ माइन्दजालसरिसं जीवल्लोयमवगच्छिय
पव्वइओ एसो । करेइ तवत्तंजमुज्जोत्तं ॥

अन्नया य गुरुपायमूलमि अहासंजमं विहरमाणो
गओ तगरासन्निवेसं । एत्थन्तरंमि समागया तत्थ
उज्जेणीओ राहायरियस्स अन्तेवासिणो अज्जराहुसमा-
समणसन्तिया गुरुसभीवं साहुणो त्ति । कया से उच्चि-
यपडिबत्ती^{१६२} । पुच्छिया निरुधसग्गविहारमुज्जेणीय ।
कहिओ य णेहि । “सुन्दरो विहारो; केवलं रायपुत्तो
पुरोहित्यपुत्तो य अगहया, ते जहोवल्लोय खलिया-
रेन्ति^{१६३} साहुणो, तन्निमित्तो उवसग्गो” त्ति ।

तओ पयमायणिणय चिन्तियमवराजिएण । “अहो
पमत्तया समरकेउणो, णेण परियणं पि न नियमेइ ।
ता अणुन्नविय गुरुं गच्छामि अहमुज्जेणिं । उवसामेमि
ते कुमारे, मा संचिणन्तु अवोहमूलाइं । संसारवद्धणे
य साहुपओत्तो । अत्थि ये तदुवसामणसत्ती” । तओ
अणुन्नविय गुरुं पेसिओ गुरुणा, समागओ उज्जेणिं,
पविट्ठो य अज्जराहुसमासमणगच्छे । कयं से उच्चिय-

करणिज्जं । समागया भिक्षावेला । पयद्वो पसो ।
 भणिओ य साहूहिं । “पाहुणया तुब्भे, ता अच्छह”ति ।
 तेण भणियं । “न अच्छामि, अत्तलद्धिओ अहं, नवरं
 ठवणकुलाईणि”^{१६५} दंसेह ” । तओ दिन्नो से चेह्लओ,
 ५ दंसियाणि कुलाणि, वारिओ य जेण ‘पयं पडणीय-
 गेहं’^{१६६} मा पविसेज्जसु’ ति भणिऊण नियत्तो
 चेह्लओ^{१६७} । पविट्ठो य पसो पहममेव कुमारगेहं ।
 महया सहेण धम्मलाहियमणेणं । तं च दट्ठुण भीयाओ
 अन्तेउरियाओ । ‘हा कट्ठं, इसी कयत्थिज्जिस्सइ’^{१६८}
 १० ति चिन्तिऊण सन्निओ य णाहिं ‘लहु निग्गच्छसु’
 ति । तओ अवहीरिऊण वहिराविडं^{१६९} च काळुण
 महया सहेण धम्मलाहियमणेणं । एत्थन्तरंमि धम्म-
 लाइसहं सोळुण हम्मियतलाओ पहट्ठमुहपङ्कया समा-
 गया कुमारया । ढक्खियं^{१७०} दुवारं । अइसएण वन्दिओ
 १५ जेहिं साहू । कयं धम्मलाहणं । भणिओ य जेहिं । ‘भो
 पव्वइयगा, नच्चसु’ ति तेण भणियं । ‘कहं गीयवा-
 इएण विणा नच्चामि’ । कुमारेहिं भणियं । ‘अन्ह
 गीयवाइयं करेमो’ । साहुणा भणियं ‘सुन्दरं’ ति ।
 विसमतालं कयं गीयवाइयमणेहिं । अकुद्धो वि हिय-
 २० एणं कुद्धो साहू । भणियं च जेण । ‘अरे रे गोवाल-
 दायया, इमिणा विज्जाणेण समं नच्चावेह’ ति । पयं
 सोळुण कुविया कुमारा, साहुताडणनिमित्तं च धाविया
 अभिसुहं । तेण वि य ‘न अन्नो उवाओ’ ति कलि-
 ऊण करुणापहाणचित्तेण निजुद्धवावारकुसलेणं सणियं

१६५ स्थापनाकुलादीन् भिक्षाये प्रतिषिद्धानि कुलाणि ।

१६६ प्रत्यनीकगृहं शत्रुगृहम् । ‘चेह्लओ’ शिष्यः (दे. ना. ३.

१०. चिह्न) । १६८ कदर्थते पीड्यते । १६९ चधिरवृत्ति ।

१७० सिद्धितम् ।

चेव घेतूण सन्वसंधीसु विओइओ एक्को,^{१७१} तओ
 धाविओ दुइओ, सो वि तहेव । तओ दुवारमुग्वाडि-
 ऊण गओ साहू । पगत्ते ठिओ सज्झायजोगेणं । इयरे
 वि निचेद्वा तहेव चिट्ठन्ति । दिट्ठा परियणेणं, उदएण
 सिञ्चिऊण ससंभमं वाहिता^{१७२} । जाव न जंपन्ति,
 तओ निवेइयं रायपुरोहियाणं, जहा इमिणा वुत्तन्तेण
 'केणइ साहुणा कुमारो एवं कय' ति । तओ ते
 निरूविऊण आयरियसमीवं गओ राया । पणमिओ
 य जेणायरिओ, भणिओ य । 'भवयं, खमेह एयमवराहं
 वालयाणं' । आयरिण भणियं । 'किमेयं ति नाव-
 गच्छामि' । कहिओ से वुत्तन्तो राइणा । तओ आय-
 रिण भणियं । 'वीयरगसासनसंपायणरइपहावओ
 विइयपरमत्था परलोयभीरयत्तणेण य इहलोय-
 सरीरे दढमपडिवन्धयाए खमेन्ति सयलसत्ताणं
 साहुणो न पुण पाणभएणं ति । तहावि कारणं पइ
 समायरियं जइ केणावि भवे, तओ पुच्छावेमि साहुणो' ।
 तओ आयरिण पुच्छिया साहुणो । तेहिं भणियं ।
 'भयवं, न अम्हे वियाणामो' ति आयरिण भणियं ।
 'महाराय, नेयमिह साहूहि ववसियं' । राइणा
 भणियं । 'महाराय, जइ एवं, ता एवं भविस्सइ ।
 अत्थि एगो आगन्तुगो साहू; तेणेयमणुचिट्ठियं भवे' ।
 राइणा भणियं । 'भयवं, कहिं पुण सो साहू' ।
 आयरिण भणियं । 'दंसेह से तयं' ।

दंसिओ एगेण साहुणा नाइदूरंमि चेव सालत-

१७१ कइणाप्रधानचित्तेन नियुद्धव्यापारकुशलेन शनैः चैव
 गृहीत्वा सर्वसंधिषु विद्योजितः एकः । १७२ आहूताः (सि. हे.
 ८. १. १२८) ।

- रुवरसमीवे ज्ञाणसंठिओ । पच्चभिन्नाओ^{१७३} य राइणा ।
 कुमारावराहलज्जिण्णं पणमिओ य णेणं । दिओ से धम्म-
 लाहो । भणिओ य पच्छा । ‘ भो महासावग, जुत्तमेयं लं
 तुज्झ सन्ति ए रज्जे इसीणं^{१७४} कयत्थणा कुमाराणं
 ५ अणाहत्तणं च ’ । तओ वाहजलभरियलोयणेण राइणा
 भणियं । ‘ भयवं, लज्जिओ म्हि अहियं इमिणा पमाय-
 चरिण्णं । अत्थि मम एस दोत्तो; तहावि भयवं करेह
 अनुग्गहं, लंजोपह ते कुमारे ’ । साहुणा भणियं ।
 ‘ लंजोपमि चरणगुणविहाणेणं न उण अन्नह^{१७५} ति ।
 १० राइणा भणियं । ‘ भयवं, अणुमयं ममेयं, नवरं कुमारा
 पुच्छियव्व ’ ति । साहुणा भणियं । ‘ लहुं पुच्छेह ’ ।
 राइणा भणियं । ‘ भयवं, न रुद्धेन्ति ते जंपिडं ’ ।
 साहुणा भणियं । ‘ एहि, तत्थेव वच्चामो; अहं जंपा-
 चेमि ’ ति । आगया कुमाराण समीवं । दिट्ठा य णेहिं
 १५ परमजोगिणी व्व निरुद्धसयलचेट्ठा कुमारा । आयत्ती-
 कथं च तेसिं साहुणा वयणमेत्तं^{१७६} पुच्छिया य
 णेणं । ‘ भो कुमारया, इत्तिकयत्थणापमायजणियक-
 म्मतरुकुसुमुग्गमपुव्वरुवमेयं, फलं तु निरयाइवेयणा ।
 ता लइ थे अत्थि पच्छायावो, ता पवज्जह कम्मतरु-
 २० महाकुहाडं पव्वज्जं । मोएमि अहं इमाओ उव्ववाओ,
 भवामि य परलोयसाहुणुज्जयाणं सहाओ, ति ।^{१७७}
 कुमारेहिं भणियं । ‘ भयवं, अणुग्गहो ’ ति । ‘ लज्जिया
 अम्हे इमिणा पमायचरिण्णं, अत्थि णे महन्तो अणु-

१७३ प्रत्यभिज्ञातः । १७४ ऋषीणाम् । १७५ संयुतज्जि
 चरणगुणविधानेन न पुनः अन्यथा । १७६ आयत्तीकृतं अधिकृतं
 च तेषां साधुना वदनमात्रम् । १७७ मोचयामि अहं अस्मात्
 उपद्रवात्, भवामि च परलोकसाधनोद्यतानां सहार

यावो, पवज्जामो य पव्वज्जं जइ गुरु अणुजाणन्ति ।
 तओ अणुन्नाया गुरुहि । संजोइया साहुणा अङ्गसंघा-
 पण परमगुणसंघापण य । तओ पवत्रा पव्वज्जं । परि-
 णया य तेसिं समणगुणा । एवं जहुत्तकारीणं^{१७८} अइ-
 कन्तो कोइ कालो । ताणं च पुरोहियकुमारस्स कम्मो-
 दणं विइयजिणधम्मसारस्स वि ' वला इसिणा पव्वा-
 विय ' त्ति समुप्पन्नो गुरुपओसो,^{१७९} न निन्दिओ णेणं
 नालोइओ गुरुणो । तओ मरिऊणं अहाउयक्खपण
 समुप्पन्नो ईत्ताणदेवलोप भुजेइ दिव्वभोए । अइकन्तो
 कोइ कालो रइत्तागरावगाढस्स ।

अन्नया य वरच्छरापरिगयस्स^{१८०} मिलाणाइं
 सुरहिकुसुमदामाई, पयम्पिओ कप्पपायवो, पणट्टाओ
 हिरीसिरीओ,^{१८१} उवरत्ताइं देवदूत्ताइं,^{१८२} समुप्पन्नो
 दीणभावो, उत्थरियं^{१८३} निहाए, विउडिओ^{१८४} काम-
 रागो, भगडिया^{१८५} दिट्ठी, समुप्पन्नो कम्पो, विय-
 म्भिया^{१८६} अरइ त्ति । तओ तेण चिन्तियं ' हन्त,
 किमेयं ' ति । विचाणिआइं चवणलिङ्गाइं, विसण्णो
 हियणं, विहाणो^{१८७} परियणो, विलवियं अच्छराहिं ।
 तओ किमिमिणा मोहचेट्ठिणं; पुच्छामि ताव भय-
 वन्तं पउमनाहं तित्थयरं, कहिं से उववाओ, सुलह-
 वोहिओ वा न वा ' त्ति समागओ पुव्वविदेहं । पण

१७८ यथोक्तकारिणःम् । १७९ गुरुप्रद्वेषः । १८० वराप्सरो-
 परिगतस्य । वरामिः अप्सरोभिः परिगतस्य । १८१ हीभ्रियो ।
 हीः लज्जा । श्रीः सुभगत्वम् । १८२ दिव्यवल्लविशेषाः । १८३
 उत्सृतं निर्गतम् । १८४ विकुलितः चिन्तः । १८५ भ्रान्ता । १८६
 तदजन्मिता संवृद्धा । १८७ म्लानः ।

- मिओ तेलोक्कनाहो पुच्छिओ ५। सिट्ठं भयवया।
 उववाओ^{१८८} ते जम्बुद्दीपदाहिणद्धभरहे कोसम्बीए
 नयरीए। दुल्लहवोहिओ तुमं। संचिणियं तुमए गुरुप-
 ओसेण इमिणा पगारेण अवोहिवीयं। नीसेसमाचि-
 ५ विखओ पुण्णभववइयरो। तओ तेण विन्तियं। 'हन्त
 पद्दहमेत्तस्स'^{१८९} वि गुरुपडणीयभावस्स दारुणो विवागो'
 त्ति। भयवया भणियं। "भो देवाणुप्पिया, ते एस थेवो।
 इह खलु इहलोगोवयारी वि कयन्नुणा बहुमन्नियब्बो,
 किमङ्ग पुण परलोगोवयारी। परलोगोवयारिणो य
 १० गुरवो; जओ फेडन्ति मिच्छत्तवार्हिं, पणसेन्ति अज्ञा-
 णतिमिरं, ठवेन्ति परमपयसाहियाए किरियाए,
 चोइन्ति खलिप्पसु, संठवेन्ति गुणरयणे^{१९०}। एवं च,
 देवाणुप्पिया, मोषन्ति जम्मजरामरणरोयसोयवहुलाओ
 संसारवासाओ, पावेन्ति सासयं सुहं सिद्धिं ति। ता
 १५ एवंविहेसु वि पओसो गुणपओसभावेण नासेइ सम्मत्तं,
 जणेइ अज्ञाणं, चालेइ साहुकिरियं। तओ य से जीवे
 तहाविहकिलिट्ठपरिणामपरिणए खणमेत्तेणाचि, देवा-
 णुप्पिया, तहा बन्धेइ कम्मं, जहा पावेइ अणेगभवियं
 मिच्छत्तमोहं ति। अओ चेव वेमि^{१९१}।

- २० सम्मत्तनाणसहिया पगन्तपमायवज्जिणो पुरिसा।
 इहपरभवनिरवेक्खातरन्ति नियमेण भवजलहिं ॥६॥
 न उण सेस'^{१९२}त्ति। देवेण विन्तियं। 'एवमेयं, न

१८८ उपपातः जन्म । १८९ एतन्मात्रस्य । १९० पर-
 लोकोपकारिणः च गुरवः; यतः भिन्दन्ति मिथ्यात्वव्याधिं, प्रणश्य-
 न्ति भ्रष्टागतिनिर्णयं, स्थापयन्ति परमपदसाधितायां क्रियायां,
 बोधयन्ति स्वस्तिषु, संस्थापयन्ति गुणरत्नाम् । १९१ त्रीणि ।

द्वौ भवौ]

अन्नहा । ता न-याणामि, किंपज्जवसाणो मे एसो अवो-
हिलाभो ” ति । भयवया भणियं । “ थेवनियाणो^{१९२} खु
एसो; ता अणन्तरभवे चेव भविस्सइ अवसाणं ” ति ।
देवेण भणियं । “ भयवं, कुओ सयासाओ ” । भयवया
भणियं । “ मूयगावरनामाओ नियभाउणो ” ति । देवेण
भणियं । “ भवयं, किं पुण तस्स पढमनामं, केण वा
कारणेण इमं से दुइयं ” ति । भयवया भणियं । “ सुण

पढमनामं से असोगदत्तो; मूयगो पुण इमेणं कार-
णेणं । इमीए चेव कोसम्बीए अईयसमयंमि तावसो
नाम सेट्ठी अहेसि । सो य दाणाइकिरियासमेओ वि
पमाई, बहुविहवसंपन्नो वि निच्चवावडो^{१९३} । तओ अट्ट-
ज्झाणदोसेण मरिऊण समुप्पन्नो निययगेहंमि चेव
सूयरो । जायं से पुच्चोवभुत्तपयसावलोयणेणं जाईस-
रणं^{१९४} । अन्नया य उवट्ठिए पिइदिचसए, सिद्धपाए
भोयणे, समात्तन्नाए परिवेसणवेलाए, अवहरियमज्जा-
रमंसाए, सूवयारीए वेलाइक्कमगिहवइभएणं^{१९५} मंसनि-
मित्तं पच्छन्नमेव वावाइऊण विससिओ कोलो^{१९६} ॥

तहा कोहाभिभूओ य मरिऊण समुप्पन्नो तंमि
चेव गेहे भुयङ्गमत्ताए ति । तत्थ वि तं चेव दट्ठण
हम्मियं^{१९७} तं च सूवयारिं भयसंभमाभिभूयस्स परि-
णामवित्तेसओ समुप्पन्नं से जाईसरणं । विचित्तयाए
कम्मपरिणामस्स न गहिओ कसाएहिं अणुगम्पियं च
णेणं । एत्थन्तरंमि उवलद्धो सूवयारीए । तओ णाए

१९२ स्तोकनिदानः । १९३ स च दानादिक्रियासमेतः
अपि प्रमादी, बहुविभवसंपन्नः अपि नित्यव्यापृतः । १९४ जाति-
स्तरणम् । १९५ वेलातिक्रमग्रहपतिभवेन । १९६ विशसितः कोलः ।
छिन्नः सूकरः । १९७ हम्मितां गताम् ।

कओ कोलाहलो 'सप्पो सप्पो' ति । तं च सोऊण समागया भोग्गस्वावडग्गहत्था कम्मयरा । वावाइओ गेहिं ।

- समुप्पन्नो य तहा अकामनिज्जराय मरिऊण नि-
- ५ ययपुत्तस्स चेव नागदत्ताभिहाणस्स वन्धुमईए भारियाप कुच्छिसि पुत्तत्ताय ति । जाओ उच्चिसम्मणं । कयं च से नामं असोगदत्तो ति । तओ अइक्कन्तसंवच्छरस्स तं चेव सूवयारिं पेच्छिय जणणिजणय य अचिन्तयाप कम्मसामत्थस्स समुप्पन्नं से जाईसरणं ।
- १० चिन्तियं च णेणं । "वहुया जणणी, सुओ चेव य पिया । अओ पेच्छणयस्समाणस्स धिरत्थु संसारवासस्स"^{१९९} । ता कहमहं वहुयं चेव जणणि सुयं च तायं वाहरेमि " ति । पडिवन्नं मूयगवयं"^{२००} । जाओ लोयवाओ 'अहो एस मूयगो' ति । एवं च अइक्कन्ता
- १५ दुवाहस संवच्छरा । समागओ तत्थ जउणाणाइसयसंपन्नो"^{२०१} मेहनाओ नाम मुणिवरो । मुणिओ य से अणेण हिययभावो"^{२०२} । पेसिओ वयणविन्नासकुसलो सुमङ्गलाभिहाणो इसी नागदेवगेहं, भणिओ य एसो । वत्तव्वओ तए तत्थ गिहालिन्दगनिविट्ठो असोगदत्तो ।
- २० जहा । भो कुमारया, पेसिओ म्हि गुहणा, सो य पवं भणाइ ।

"तावस किमिणा मूणव्वपण पडिवज्ज जाणिउं धम्मं । मरिऊण सूअरोरग जाओ पुत्तस्स पुत्तो " ति^{२०३} ॥६८॥

१९८ अतः प्रेक्षणकसमानं धिगस्तु संसारवासं । १९९ मूकव्रतम् । २०० वतुहानिनिशयसंपन्नः । २०१ ज्ञातः च तस्य श्वेन हृदयभावः । २०२ तावस, किमनेन मूकव्रतेन प्रतिव्रज ज्ञात्वा धर्मम् । मूवा मूकरः उरगः जातः पुत्रस्य पुत्र इति ॥

छट्टो भवो]

तओ 'जं भयवं आणवेइ' ति भणिऊण गओ
 सो रिसी । साहिओ गुरुसंदेसओ । पणामपुव्वयं भणियं
 च जेणं । 'भयवं, कत्थ सो गुरु' । इत्तिणा भणियं ।
 'कुमार, सक्कावयारे चेइयंमि' । तेण भणियं । 'एहि,
 गच्छम्ह' । विम्हिओ मूयगपरियणो । चिन्तियं च
 जेणं । 'अहो सामत्थं भयवओ; ता जाउ एसो क्याइ
 सोहणयरं भवे' । गओ मेहनायगुरुसमीवं । वन्दिओ
 गुरु । धम्मलाहिओ गुरुणा । पुच्छिओ असोगदत्तेणं ।
 'भयवं, कहं पुण तुमं मईयं वुत्तन्तं जाणासि' । तेण
 भणियं । 'नाणवलेणं' ति । 'अहो ते नाणाइसओ'
 ति विम्हिओ असोगदत्तो । तओ भयवया 'पडिवु-
 ज्झिस्सइ' ति नाऊण कहिओ ले धम्मो । पडिवुद्धो
 एसो । पुव्ववासणाए य नावगयं ले मूयगाभिहाणं ।
 ता एएण कारणेण इमं से दुइयं नायं ति ।

एवं च सिट्ठे समुप्पन्नो से पमोओ । पुच्छिओ य
 भयवं । 'अह कहिं केण वा पगारेणं अहं संबुज्झिस्सं'
 ति । भयवया भणियं । 'वेयडूपव्वए नियकुण्डलजुव-
 लयदरिसजेणं^{२०३} भविस्सइ ते पडिवोहो' । तओ
 वन्दिऊण भयवन्तं गओ कोसम्बि नयरिं । दिट्ठो मूयगो,
 साहिओ से वुत्तन्तो, जहा उप्फालिओ^{२०४} भयवया ।
 तवहुमाणं हत्थे गेण्हिऊण भणिओ य एसो । 'ता अव-
 स्तमहं तए पडिवोहियव्वो' ति । तेण भणियं । 'जइ-
 स्तमहं जहासत्तीए^{२०५}' । तओ तेण नीओ वेयडूपव्वयं,
 दंसियं सिद्धाययणकूडं^{२०६} । भणिओ य एसो । 'भो

२०३ निजकुण्डलकयुगदर्शनेन । २०४ 'उप्फालिओ'
 कथितः (सि. हे. ८ २. १७४). २०५ यतिष्ये अहं यथाशक्ति ।
 २०६ सिद्धायतनं नाम कूटं शिखरम् ।

मम दुवे चेव अचन्तपियाणि पत्थ जम्मेमि, इमं
 सिद्धाययणकूडं रयणावयंसगाभिदाणं च कुण्डलजुवलं
 ति । ता चिट्ठउ इमं इहं, कायव्वं तप पुव्वसाहियं '
 ति । निमित्तं सिलासंघायविचरेगदेसे कुण्डलजुवलं,
 ५ समप्पियं च इमस्स चिन्तामणिरयणं । भणिओ य
 पत्तो । 'एयं खु चिन्तामेत्तपडिवन्नसहायभावं साहेइ
 इहलोयपडिवद्धं पगदिवसे पगपओयणं । ता पयसा-
 मत्थओ वेयड्डुगमणमणुचिट्ठियव्वं ' ति ।

पडिवन्नमणेण । आगया कोसम्बि । गओ देवो
 १० निययविमाणं । वावत्तो कालकमेणं^{२०७} । समुप्पन्नो बन्धु-
 मईकुच्छीप । जाओ से सरयसमयंमि सहयारेसु दो-
 हलो । असंपज्जामाणे य तंमि समुप्पन्ना से अरई, प-
 व्वायं^{२०८} वयणकमलं, पीडिओ गव्वभो, संजायं किस-
 सणं । पत्थन्तरंमि पयट्ठो लोयवाओ । 'अहो पसा
 १५ असंपाइयदोहला न जीवइ ' ति ।

तओ माइनेहमोत्तिपणं असोगदत्तेणं ' न तित्थ-
 यरभासियं निष्फलं, ता भविस्सइ न अन्नदा. चि वेयड्डु-
 गमणं ' ति चिन्तिऊण चिन्तियाइं चिन्तामणिरयण-
 सन्निदाणंमि सहयाराइं । समुप्पन्नाणि य इमाइं । संपा-
 २० डिओ दोहलो । पत्तया पसा । जाओ य से दारओ ।
 कयं च से नामं अरहदत्तो ति ।

पत्तो य बालभावं । तओ सो असोगदत्तो नेह
 तं साहुसमीवं, पाडेइ चलणेसु, रुयइ य तओ । पव्वं
 च अइयान्तो कोइ फालो । पत्तो कुमारभावं । साहिओ

२०७ व्यापन्नः मृतः कालकमेण । २०८ 'पव्वायं' म्लानं
 (सि. हे. ८. ४. १८.)

णेज जिणभासिओ धम्मो, न परिणओ य तस्स ।
 पुणो वि साहिओ, पुणो वि न परिणओ त्ति । एवं
 च अइक्कन्तो कोइ कालो । पुणो वि कहिओ असोग-
 दत्तेण पुव्वभववइयरो, न परिणओ 'य अरहदत्तस्स ।
 भणिओ य णेणं असोगदत्तो । 'किमिमिणा पलविणणं'
 ति । तओ सो पयवइयरेणेव 'अहो सामत्थं कम्म-
 परिणईप' ति चिन्तिऊण समावन्नं समणलिङ्गं ।
 अरहदत्तेण वि य परिणीयाओ चत्तारि सेट्ठिदारि-
 याओ । भुञ्जमाणस्स पवरभोए अइक्कन्तो कोइ कालो ॥

तओ परिवाल्लिऊणमणइयारं सामण्णं अहाउयस्स ।
 खण देवलोयमुवगओ अस्तोयदत्तो । सुयं च णेणं,
 जहा असोगदत्तसमणगो पञ्चत्तमुवगओ त्ति । तओ
 समुब्भूओ अरहदत्तस्स सोगो । कयं उद्धदेहिं^{२०९} ।
 समुप्पन्नो य सो वम्भलोए । दिन्नो उवओगो,^{२१०}
 विन्नाओ य ओहिणा^{२११} अरहदत्तवइयरो । आभो-
 इयं^{२१२} च णेणं 'न एस्स एवं पडिबुज्झइ' ति । पत्थुओ
 उधाओ । अयण्डमि चेव समुप्पाइओ से वाही ।
 संजायं जलोयरं, परिसुक्काओ भुयाओ, स्र्णं चलण-
 जुयलं, मिलाणाइं लोयणाइं, जड्डिया जीहा, पणट्ठा
 निहा, उवगया अरई, समुब्भूया महावेयणा ।^{२१३}
 विसण्णो य पस्सो । सहाविया वेज्जा । उवन्नत्थं^{२१४}

२०९ और्ध्वदेहिकं मरणोत्तरक्रियाम् । २१० उपयोगः चैत-
 न्यविशेषः । २११ अवधिः कश्चित् ज्ञानप्रकारः येन त्रिकालज्ञानं
 प्राप्यते । २१२ आभोगितं ज्ञातम् । २१३ संजाते जलोदरं, परि-
 शुष्कौ भुजौ, शून्यं चरणयुगलं, म्लाने लोचने, जडीभूता जिह्वा,
 प्रणष्टा जिह्वा, उपगता भरतिः, समुद्भूता महावेदना । २१४
 उपन्यस्तम् ।

सव्यसारं । भणियं च णेण । ' अवहर पयं वेयणं ' ।
 पउत्ताइं ओसहाइं; न जाओ सं विसेसो । पञ्चक्खाओ
 वेज्जेहिं । तओ वेयणाइसयमोद्विपण भणियं । ' न चपमि
 पयं अणंगतिव्ववेयणाभिभूयं दिवसमेत्तमवि सरीरगं
 ५ धारंउं । ता देह मे कट्ठाणि, पवितामि जलणं ' ति ।
 पयं साऊण विहाणा वन्धवा, मुच्छियाओ पत्तीओ,
 परोविओ परियणो ।

एत्थन्तरमि सो देवो सवरवेज्जसुवं काऊण गहि-
 यगोणत्तओ^{१०} आगओ कोसम्बि । उग्घोसियं च णेण
 १० अरहदत्तवरसमीचे । ' अहं खु सवरवेज्जो फेडेमि
 सीसवेयणं, सुणावेमि यहिरं, अवणेमि तिमिरं, पणा-
 सेमि खसरं; ^{११} उम्मूलेमि मलवाहिं, ससेमि खलं,
 नासेमि उयरं ' ति । पयं साऊण सद्दिओ सबहूमाणं ।
 भणिओ य से परियणेण । ' भइ अवणेहि इमस्स
 १५ महोयरं; जं मग्गियं दिज्जइ ' ति ।

तेण भणियं । " धम्मवेज्जो अहं, न उण अत्थ-
 लोलुओ; ता अलं मे अत्थेणं । किं तु किच्छसज्जो एस
 वाही, न सुहेणं अवेइ । एत्थ खलु परिहरियव्वं
 नियाणं, सेवियव्वो पड्विक्खो । नियाणं च दुविहं
 २० हवइ, इहलोइयं पारलोइयं च । तत्थ इहलोइयं अप-
 ँच्छासेवणजणिओ^{१२} वायाइधाउक्खोहो. पारलोइयं
 पावकम्मं । तत्थ ' इहलोइयं पि न पारलोइयसंवन्ध-
 मन्तरेणं ' ति पारलोइयं परिहरियव्वं ति । तत्थ वि
 पहाणभावओ भिच्छत्तं । परिहरिय य तंमि समुप्पन्न-

२१५ ' गोणत्त ' भिपजः शस्त्रक्षणार्थं पटपिण्डिका । २१६
 ' खसर ' कण्डूप्रधानो रोगविशेषः । २१७ अपथ्यासेवणजनितः ।

सम्मत्तभावेण पइदिवसमेव आसेवियव्वाइं नाणचरणाइं,
 कायव्वो पढमचरिमपोरुसीसु चित्तमलक्सोहणो
 जिणवयणसज्झाओ, सोयव्वो विइयपोरुसीए हिया-
 हियभावदंसगो तस्स अत्थो, मणवयणकायजोगेहिं न
 हिंसियव्वा पाणिणो, न जंपियव्वमलियं, न नेण्हिय-
 व्वमदत्तयं, न सेवियव्वमवम्मं, न कायव्वो मुच्छाइ-
 परिग्गहो,^{२१८} न भुज्जियव्वं रयणीए, खायव्वा खन्ती,
 भावियव्वं मद्दं, वज्जणिज्जा माया, निहणियव्वो
 लोहो, द्विण्डियव्वं अपडिन्नहेणं, वत्तियव्वं सेलकाण-
 पुज्जाणेसु, वज्जियव्वो आरम्भो, भवियव्वं निरीहेणं ।
 एवं च, भो देवाणुप्पिया, अवेइ भवजलोयरं पि,
 किमङ्ग पुण पयं इहलोयमेत्तपडिवद्धं ” ॥

तओ परियणेण चिन्तियं ‘मरणाओ वरमिमं’
 ति । भणिओ य पत्तो परियणेण । ‘भो अरहदत्त,
 अलं मरणेणं, पयं करेहि’ति । तओ ‘मरणाओ वि-
 पयमहिययरं, तहावि का अन्ना गइ’ति चिन्तिऊण
 नंपियमणेणं ‘जं वो रोयइ’ति ॥

सवरवेज्जेण भणियं । ‘जइ एवं, ता पेच्छ मे
 वेज्जसत्ति । इयाणिं चैव पन्नवेमि; किं तु निच्छिण्ण
 होयव्वं, न दायव्वो मोहपत्तरो, न सोयव्वमकल्लाण-
 मित्ताणं, न कायव्वा कुसीलसंसग्गी, न बहुमन्नियव्वं
 इहलोयवत्थुं, न मोत्तव्वो अहं, न खण्डियव्वा मम
 आणत्ती’ । पडिस्सुयमणेणं । तओ आलिहियं वेज्जेण
 मन्तमण्डलं, मिलिओ नयरिजणवओ, ठाविओ मण्ड-
 लंमि अरहदत्तो, सव्वजणसमक्खमेव अहिमन्तिऊण

- पउत्ताहं ओसहाइ, ठइओ धवलपडपणं, सुमरिया
माइत्थाणविज्जा,^{२१९} देवसत्तीए कोलाहलीकओ एसो।
तओ मोयावेऊण अक्कन्दभेरवे, लोहाविऊण महियलंमि,
भञ्जाविऊण अङ्गमङ्गाइं, गमिउं विचित्तमोहे जम्वाल-
५ कलमलओ^{२२०} अइभीसणो कूवेण असोयव्वभासी
(सवणपन्थाओ वि य पुट्ठो किं पुण दंसणस्स)
दुरदिग्गन्धिणा देहेण नियसूवसरिअअद्रुत्तरवाहिसय-
परिवारिओ विवागसव्वस्सं पिव पावकम्मस्स निप्फे-
डिओ से मुत्तिमन्तो चेव मायावाहि त्ति। दिट्ठो य
१० लोपणं। तओ विम्हिओ लोओ। कओ णेण कोला-
हलो। 'अहो महाणुभावया सवरवेज्जस्स, अउव्ववे-
ज्जमग्गेण अदिट्ठपुव्वेण अम्हारिसेहिं निप्फेडिओ
मुत्तिमन्तो चेव वाहि त्ति। 'अहो अच्छरियं;
पउणो^{२२१} अरहदत्तो, वाहिविगयेण समागया से निहा।
१५ थेववेलाए पडिवोहिओ सवरवेज्जेणं। भणिओ य
णेणं। 'भइ, पेच्छप्पणोच्चयं^{२२२} महापावकम्मवाहिं।
ता तहा करेज्जासि, न उणो जहा इमेणं वेप्पसि'
त्ति। दिट्ठो अरहदत्तेणं। विम्हिओ एसो। जायं से
भयं। भणिओ य सवरवेज्जेणं। 'भइ, मोयाविओ
२० ताव लुयं मए इमाओ पावकम्मवाहिकिलेसाओ,
पाविओ आरोग्गसुहेक्कदेसं। अओ परं भहेण सयमेव
तहा कायव्वं, जहा मयलपायकम्मवाहिविगमो होइ,
तव्विगमे य संपज्जिस्सइ ते जम्मजरामरणचिरहियं

२१९ मातृस्थानविद्या। २२० कर्दमयुक्तः मलः। 'जंवाल'
शैवलं जलमलः (दे. ना. ३. ४२.)। 'कलमल' दुर्गन्धयुक्तो मलः।
२२१ 'पउणो' प्रपूर्णः दोषरहितः व्याधिरहितः। २२२ प्रेक्षणोद्यकं.

एगन्तनिप्पञ्चवायं^{२२३} आसंसारमपत्तपुव्वे आरोग्गसुहं
 ति । अहं पि गहिओ चैव इमिणा पावकम्मवाहिणा;
 अवणीया य भवओ विय काइ मत्ता^{२२४} इमस्स मप,
 सेसावणयणत्थं च 'अजोगो उत्तमोवायस्स' ति पयडो
 इमिणा पयारेणं । ता तुमं पि उत्तमोवायं वा पडिवज्ज
 पयं वा सज्ज सन्तियं चेद्वियं' ति । लोएण भणियं ।
 'को उण एत्थ उत्तमोवाओ' । सवरवेज्जेण भणियं ।
 'जिणसासणंमि पव्वज्जापव्वज्जाणं । तत्थ खलु पडिव-
 ज्जाप पव्वज्जाप परिवालज्जमाणीए जहाविहिं न संभ-
 वइ वाही, सिग्घमेव य अवेइ अवसेसं ति । ईइसा
 य मे जाई, जेण न होइ सा इमीए सयलदुक्खसेलव-
 ज्जासणी महापव्वज्जा । तुमं पुण भइ उत्तमजाइगुणओ
 जोगो इमीए महापव्वज्जाप । ता पयं वा गेणह, गहि-
 यगोणत्तओ मप वा सह विहरसु' ति । लोएण
 भणियं । 'भो सुन्दरमिमं तुज्ज भाया वि पव्वइओ
 चैव; ता पयं ववससु' ति ॥

तओ अरहदत्तेण अणिच्छमाणेणावि चित्तेणं
 पडिवन्नमेयं । आगओ कोइ तहाविहो साहू । तओ
 पडिवन्नो पयस्स समीचे पव्वज्जं दव्वओ, न उण भा-
 वओ ति । गओ सवरवेज्जो ॥

अइक्कन्ता कइवि दियहा । मिच्छत्तोदणं च समु-
 प्पन्ना इमस्स अरई । तओ परिच्चइय पोहसं, अणवे-
 क्खिअण निययकुलं, अगणिअण वयणिज्जं, अणालो-
 इअण आयइं, परिच्चत्तमणेण दव्वलिङ्गं । आगओ
 सगिहं । पव्वत्तो पडिकूलसेवणे । गया कइवि वासरा ।

- आभोइयं देवेण । कओ से पुव्वचाही । विसण्णो एसो ।
 निन्दिओ लोएणं । संसारसिण्णेहेणं गविट्ठो से बन्ध-
 वेहिं सवरवेज्जो । लज्जो देव्वजोएणं । भणिओ य
 ५ णेहिं । 'भइ, कुविओ सो तस्स वाही । ता करेहि से
 'किं कयमपच्छं' ति । सवरवेज्जेण भणियं । 'भइ,
 लज्जिया अम्हे तस्स चरिणं; तदावि करेह अणुग्गहं'
 ति । सवरवेज्जेण भणियं । 'जइ एवं पुणो वि पव्व-
 यइ' । तओ अणिच्छमाणो वि हियएण पव्वइओ ।
 १० तहेव उवसाभिऊण वाहिं गओ सवरवेज्जो ॥

- अइक्कन्तेसु कइवयदिणेसु तहेव उप्पव्वइओ ।
 आभोइयं देवेण । कओ से तिव्वयरवेयणो वाही ।
 भणिओ य बन्धवेहिं । 'किं पुण तुसं एवं पि अत्ता-
 १५ णयं न लक्खेसि । ता परिच्चयसु वा जीवियं, करेहि
 'करेमि संपयं, जइ तं पेच्छामि' ति । गवेसिओ सवरवेज्जो बन्ध-
 वेहिं, दिट्ठो य देव्वजोएणं । लज्जावणयवयणं भणिओ
 य णेहिं । 'अजुत्तं चेव ववसियं ते पुत्तएण, गहिओ
 २० ति । सवरवेज्जेण भणियं । 'नत्थि तस्स उवाओ;
 विसयलोलुओ खु एसो पुरिसयाररहिओ य । ता
 थेवमियमेयस्स, बहुययराओ य अग्गओ'तिरियनार-
 एसु विडम्बणाओ । तहावि तुम्हाण उवरोहओ चि-
 किच्छामि पक्कसिं, जइ मए चेव सह हिण्डइ'^{२२५}ति ।
 २५ पडिवन्नमणेहिं साहियं च अरहदत्तस्स । संखुद्धो य
 एसो । तहावि 'का अन्ना गइ' ति चिन्तिऊण पडि-

२२५ तथापि युस्माकमुपरोधेन चिकित्सां करोमि एकशः ।

वन्नमणेण । आणित्थो त्तरवेज्जो । भणित्थो य णेण ।
 'भइ, पच्छिमा खेड्डिया;^{२२६} ता सुन्दरेण होयव्वं ।
 सव्वहा जमहं करेमि, तं चेव तुमए कायव्वं; न मो-
 त्तव्वो य अहयं' ति । पडिपन्नं अरहदत्तेणं । तिगि-
 च्छित्तो^{२२७} य एसो । भणित्थो य लोएणं । 'भो त्तर-
 वाहपुत्त, मा संपयं पि कुपुत्तित्तेट्ठियं करिस्सत्ति ।
 समप्पित्थो से गोणत्तत्थो' । निग्गया नयरीत्थो, गया
 य गामन्तरं ॥

कया देवेण माया । दिट्ठं च णेहिं धूमन्धयारियं
 नहयलं, सुत्थो हाहारवगम्भित्थो वंसुप्फुट्ठणत्तत्थो, पुल-
 ह्या दिट्ठिदुक्खया जालावलो^{२२८} । विज्झायं च णेहिं,
 जहा पलित्तो^{२२९} एस गामो ति । तत्थो विज्झवणनि-
 मित्तं वेत्तण तणभारयं धावित्थो देवो । भणित्थो य
 णेणं । 'भो किं तणभारणं पलित्तं विज्झविज्झइ' ।
 देवेण भणियं । 'किमेत्तियं वियाणासि' । तेण भणियं ।
 'कहं न-याणामि' । देवेण भणियं । 'जइ जाणस्सि,
 ता कहमन्नाणपवणसंधुक्कियं अणेगदेहिन्धणं कोहाइसं-
 पलित्तं गहियदेहिन्धणो पुणो वि गिहवासं पविससि' ।
 ठित्थो तुण्हित्थो, न संबुद्धो य ॥

गया कंचि भूमिभागं । पयट्ठो देवो तिक्खकण्ड-
 याउलेणं अट्ठविमग्गेणं । इयरेण भणियं । 'भो किं
 पुण तुमं पन्थं मोत्तूण अड्ठिं पविससि' । देवेण
 भणियं । 'किमेत्तियं जाणस्सि' । तेण भणियं । 'कहं
 न-याणामि' । देवेण भणियं । 'जइ जाणस्सि, ता कहं

२२६ पश्चिमः चरमः 'खेड्डिया' प्रयोगः । २२७ चिकि-
 त्तितः । २२८ दृष्टिदुःखका ज्वालावली । २२९ प्रदीप्तः ।

मोक्खमग्गं मोत्तूण अणेगवत्तणसावयसंकुलं^{२३०} संसारा-
इयि पविससि । ठिओ तुण्हक्को, न संवुद्धो य ॥

गया कंचि भूमिभागं । आयासिया गामदेवउले ।
तन्थ पुण घाणमंतरगे लोमण अच्चिज्जमाणो^{२३१} हेट्टामुहो
५ पडइ; पुणो वि ठविओ, पुणो वि पडइ । तेण भणियं ।
‘अहो घाणमंतरस्स अतमया, जो अच्चिओ उवरि-
हुत्तो^{२३२} य कओ हेट्टामुहो पडइ’ । देवेण भणियं ।
‘किमेयं वियाणासि’ । तेण भणियं । ‘किमेत्थ जाणि-
यव्वं’ । देवेण भणियं । ‘जइ पयं, ता कीस तुमं
१० अणजिज्जट्ठाणे देवगइसिद्धिगईओ पडुच्च उवरिहुत्तो वि
किज्जमाणो परिणामदारुणगिहवासपवज्जणेणं निरय-
गइत्तिरयगइगमणभावओ हेट्टामुहो पडसि’ । ठिओ
तुण्हक्को, न संवुद्धो य ॥

१५ गया कंचि भूमिभागं । दिट्ठो य नाणापयारे
कणियकुण्डए चइऊण अच्चन्तदुरदिगन्धअसुइयं भुज्ज-
माणओ सुयरौ । तेण भणियं । ‘अहो अविवेगो सुय-
रस्स, जो कणियकुण्डए^{२३३} चइऊण असुइयं भुज्जइ’
त्ति । देवेण भणियं । ‘किमेत्तियं वियाणासि’ । तेण
२० भणियं । ‘किमेत्थ वियाणियव्वं’ । देवेण भणियं ।
‘जइ पयं, ता कीस तुमं अच्चन्तसुहरूवं समणत्तणं
चउऊण असुइय विसए बहुमन्नपसि’ त्ति । ठिओ तुण्हक्को
न संवुद्धो य ॥

गया थेवं भूमिभागं । कया देवेण माया । दिट्ठो

२३० अनेकव्यसनभ्रापादसंकूलं । २३१ अर्च्यमानः । २३२
उपरिभागतः २३३ ओदनात् कृतं किंचिद् भक्ष्यवस्तु । ‘फणिका’
ओदनः ।

य जेहि छेत्तन्तरोवारियादूरदेसद्वियविमुक्कुंजुमय-
 चारी^{२३४} सुक्ककूवतदेक्कदेससंजायदुरुव्वापवाललववद्धा-
 हिलासो^{२३५} तन्निमित्तमेव अज्झवसापणं कूवपडणेणं
 अणासाइऊण दुरुव्वालवं विसमपडिकूवेक्कदेसेसु
 संसुण्णिणयद्दोवद्दो वइलो^{२३६} ति । तं च दट्ठुणं भणियं
 अरहदत्तेणं । ‘अहो मूढया वइल्लस्स, जेण मोत्तूण
 जुंजुमयचारिं कूवतडसंठियं दुरुव्वालवमहिलसन्तो
 तत्थेव पडिओ’ । देवेण भणियं । ‘किमेत्तियं विया-
 णसि’ । तेण भणियं । ‘कहं न-याणामि’ । देवेण
 भणियं । ‘जइ जाणसि, ता कहं छेत्तन्तरोवारियं
 जुंजुमयचारिकप्पं महन्तं सुरसोक्खमुज्झिय दुरुव्वा-
 पवाललवतुल्ले तुच्छे माणुससोक्खमि वद्धाहिलासो
 पाडेत्ति अप्पाणयं सुक्ककूवसरिस्तीप दोग्गईप’ ति ॥

पयमायण्णिऊण वियलिओ सें कम्मरासी ।
 चिन्तियं च जेणं । ‘अहो अमाणुसोपसो । कहमन्नहा
 एवं वाहरइ । सोहणं च पयं । भाया वि ते एवं चेव
 कहियव्व ति । ता पुच्छामि ताव, को उण पत्थ
 परमत्थो’ ति । पुच्छिओ य । ‘भो को उण तुमं
 असोयदत्तो विय मम वच्छलो’ ति । देवेण भणियं ।
 ‘परियायन्तरगओ^{२३७} सो चेव असोयदत्तो म्हि’ ।
 इयरेण भणियं । ‘को पच्चओ’ । देवेण भणियं ।
 ‘तुमए मए य पडिवोहनिमित्तं आसि जहा वेयडुप-
 व्वए कुण्डलजुवलंयं ठवियं, ता तं चेव देसेमि ति;
 किमन्नेण पच्चएणं, ति । पडिस्सुयमणेणं । तओ दिव्व-

२३४ ‘जुंजुमय’-तृणविशेषः । २३५ शुक्ककूवतदैकदेश-
 संजातदुर्वाप्रवाललववद्धामिलापः । २३६ ‘वइल्ल’ बलीवर्दः ।
 २३७ पर्यायान्तर्गतः ।

मोक्खमग्गं मोत्तूण अणेगवत्तणसावयसंकुलं^{२३०} संसारा-
डविं पविससि । ठिओ तुण्हक्को, न संबुद्धो य ॥

गया कंचि भूमिभागं । आवासिया गामदेवउले ।
तत्थ पुण चाणमंतरो लोपण अच्चिज्जमाणो^{२३१} हेट्टामुहो
५ पडइ; पुणो वि ठविओ, पुणो वि पडइ । तेण भणियं ।
‘अहो चाणमंतरस्स अहन्नया, जो अच्चिओ उवरि-
हुत्तो^{२३२} य कओ हेट्टामुहो पडइ’ । देवेण भणियं ।
‘किमेयं वियाणासि’ । तेण भणियं । ‘किमेत्थ जाणि-
यव्वं’ । देवेण भणियं । ‘जइ एव, ता कीस तुमं
१० अच्चणिज्जट्ठाणे देवगइसिद्धिगईओ पडुच्च उवरिहुत्तो वि
किज्जमाणो परिणामदारुणगित्वाप्तपवज्जणेणं निरय-
गइतिरयगइगमणभावओ हेट्टामुहो पडसि’ । ठिओ
तुण्हक्को, न संबुद्धो य ॥

१५ गया कंचि भूमिभागं । दिट्ठो य नाणापयारे
कणियकुण्डण चइऊण अच्चन्तदुरहिगन्धअसुइयं भुञ्ज-
माणओ सुयरो । तेण भणियं । ‘अहो अविवेगो सुय-
रस्स, जो कणियकुण्डण^{२३३} चइऊण असुइयं भुञ्जइ’
त्ति । देवेण भणियं । ‘किमेत्तियं वियाणसि’ । तेण
२० भणियं । ‘किमेत्थ वियाणियव्वं’ । देवेण भणियं ।
‘जइ एव, ता कीस तुमं अच्चन्तसुहरूवं समणत्तणं
चउऊण असुइए विसए वहुमन्नपसि’ त्ति । ठिओ तुण्हक्को
न संबुद्धो य ॥

गया थेवं भूमिभागं । कया देवेण माया । दिट्ठो

२३० अनेकव्यसनश्वापादसंकूलं । २३१ अर्च्यमानः । २३२
उपरिभागतः २३३ ओदनात् कृतं किञ्चिद् भक्ष्यवस्तु । ‘फणिका’
ओदनः ।

य नेहिं छेत्तन्तरोवारियादूरदेसद्वियविमुक्कजुंजुमय-
 चारी^{२३४} सुक्ककूवतडैकदेससंजायदुरूव्वापवाललववद्धा-
 हिलासो^{२३५} तन्निमित्तमेव अज्झवसापणं कूवपडणेणं
 अणासाइऊण दुरूव्वालवं विसमपडिकूवेकदेसेसु
 संचुण्णियङ्गोवङ्गो वइल्लो^{२३६} ति । तं च दट्ठूणं भणियं
 अरहदत्तेणं । ‘अहो मूढया वइल्लस्स, जेण मोत्तूण
 जुंजुमयचारिं कूवतडसंठियं दुरूव्वालवमहिलसन्तो
 तत्थेव पडिओ’ । देवेण भणियं । ‘किमेत्तियं विया-
 णसि’ । तेण भणियं । ‘कहं न-याणामि’ । देवेण
 भणियं । ‘जइ जाणसि, ता कहं छेत्तन्तरोवारियं
 जुंजुमयचारिकप्पं महन्तं सुरसोक्खमुज्झिय दुरूव्वा-
 पवाललवतुल्ले तुच्छे माणुससोक्खंमि वद्धाहिलासो
 पाडेसि अप्पाणयं सुक्ककूवसरिसीए दोग्गईए’ ति ॥

पयमायणिऊण वियलिओ सें कम्मरासी ।
 चिन्तियं च नेणं । ‘अहो अमाणुसोएत्तो । कहमन्नहा
 एवं चाहरइ । सोहणं च पयं । भाया वि से एवं चेव
 कहियव्व ति । ता पुच्छामि ताव, को उण पत्थ
 परमत्थो’ ति । पुच्छिओ य । ‘भो को उण तुसं
 असोयदत्तो विय मम वच्छलो’ ति । देवेण भणियं ।
 ‘परियायन्तरगओ^{२३७} सो चेव असोयदत्तो म्हि’ ।
 इयरेण भणियं । ‘को पच्चओ’ । देवेण भणियं ।
 ‘तुमए मए य पडिवोहनिमित्तं आसि जहा वेयडूप-
 व्वए कुण्डलजुवलयं ठवियं, ता तं चेव दंसेमि ति;
 किमन्नेण पच्चपणं, ति । पडिस्सुयमणेणं । तओ दिव्व-

२३४ ‘जुंजुमय’-तृणविशेषः । २३५ शुक्ककूपतटैकदेश-
 संजातदुर्वाप्रवाललववद्धामिलापः । २३६ ‘वइल्ल’ बलीवर्दः ।
 २३७ पर्यायान्तर्गतः ।

रूवेण होऊणं नीओ वेयड्ढूपव्वयं, दंसियं से सिद्धा-
ययणकूडंमि रयणावयंसयं कुण्डलजुवलयं । तं चेव
पेक्खिऊण विचित्तयाए कम्मपरिणामस्स समुप्पन्नं
जाईसरणं । पडिबुद्धो एसो, पव्वइओ व भावओ
५ खामिओ देवेणं । गओ देवो ॥

ताणं च अहयं, भो धरण, पुरोहियकुमारो त्ति ।
ता न एवं, देवाणुप्पिया, अणव्भत्थकुसलमूलानं
चिराहयाणं^{२३८} च बुद्धी हवइ, न य अविराहयाणं
विणिज्जियमहामोदसत्तूणं अणुट्ठाणं न निव्वहइ, न य
१० इमाओ अन्नं सुन्दरयरं त्ति । ता समीहियसंपायणेण
करेहि सफलं भणुयत्तणं । धरणेण भणियं । “जं भयवं
आणवेई; किं तु साहेमि जणणिजणयाणमेयवइयरं,
कयाइ संवुज्झन्ति ” । भयवया भणियं । “जुत्तमेयं । तओ
पडिबुद्धवयंससयसमेओ पविट्ठो नयरिं । कहिओ य
१५ णेण जणणिजणयाण वइयरो पडिबुद्धा य एए ।
सलाहिओ गिहासमपरिच्चाओ । कयं उचियं करणिज्जं ।
पव्वज्जो जहाविहीए सह जणणिजणएहिं वयंसएहि य
अरहदत्तगुरुसमीवे समणत्तणं ॥

अइक्कन्तो कोइ कालो । अहिज्जियं^{२३९} सुत्तं, आसे-
२० विओ किरियाकलावो । संपत्तो एगल्लविहारपडिमा-
पडिवत्तिजोग्गयं ।^{२४०} समुप्पन्ना से इच्छा पुच्छिया य
णेण गुरवो, ‘उचिओ’ त्ति कलिऊण अणुजाणिओ
य णेहिं । भावियाओ भावणाओ । पडिवन्नो एगल्ल-

२३८ विरावकानां अपराधिनाम् । २३० अधीतं सूत्रम् ।

२४० एकाकिविहारप्रतिमाप्रतिपत्तियोग्यताम् । प्रतिमा व्रतम् ।

विहारपडिमं । गामे पगरापण नगरे पञ्चरापण^{२४१} य
विहरमाणो समागओ तामलित्ति । ठिओ पडिमाण ॥

इओ य सा लच्छी देवउरनिवासिया गवेसा-
विया सुवयणेण, दिट्ठा य नन्दिवद्धणाभिहाणसन्निवेसे,
वडिया य णेणं । तओ सो तं गहेऊण गओ निय-
यदीवं ॥

अइक्कन्तो कोइ कालो । पुणो आगओ तामलित्ति ।
ठिओ बाहिरियाप । दिट्ठो य सो रिसी उज्जाणमुव-
गयाप कहवि लच्छीप, पच्चभिन्नाओ य णाप । तओ
गरुययाप कम्मपरिणासस्स त्रियम्भिओ से कोवाणलो ।
आहया विय चज्जेणं । चिन्तियं च णाप । “अहो
मे पावपरिणदे, पुणो वि एसो दिट्ठो त्ति । ता इमं
पत्थ पत्तयालं । ठवेमि पयस्स समीवे छिन्नकङ्कणं
कण्ठाहरणं, ‘अहो मुट्ठा मुट्ठ’ त्ति करेमि कोलाहलं ।
तओ विवित्तयाप^{२४२} उज्जाणस्स दरिसणेण कण्ठाह-
रणस्स संभावियचोरभावो चण्डसासणेण राइणा
वावाइज्जिस्सइ त्ति । गहिया य सुए^{२४३} भिक्खुरू-
वधारिणो सलोत्ता तक्करो वावाइया य । ता ‘लिङ्गिणो
वि चोरियं करेन्ति’ समुप्पन्ना पसिद्धि” त्ति । चिन्ति-
ऊण संपाडियमिमीए । धाविया आरक्खिया गहिओ
सो रिसी ! वोह्माविओ तेहि य जाव न जंपइ त्ति,
गवेसियं कण्ठाहरणं; दिट्ठं च नाइदूरे । तओ ‘छिन्नक-
ङ्कणं’ त्ति सहिया नायरजणवया । साहियं नरवइस्स ।
‘अहो अउब्बो तक्करो’ त्ति विम्हिओ राया । भणियं
च णेणं, ‘निरुविऊण चवाएह’ त्ति । पुच्छिओ दण्ड-

- वासिण्हि । जाव न जंपइ त्ति, तओ 'अहो से कवड-
वेसो' त्ति अहिययरं कुविण्हि पाविओ वज्झयामं
ति । निहया सूलिया । उक्खित्तो मुणिवरो । आघो-
सियं चण्डालेणं । 'भो भो नायरा, एएण समणवेस-
५ धारिणा परदब्बावहारो कओ त्ति वावाइज्जइ पसो;
ता अन्नो वि जइ परदब्बावहारं करिस्सइ, तं पि
राया सुत्तिकखेणं दण्डेण एवं चेव वावाइस्सइ' त्ति ।
भणिऊण मुक्को पसो भययं चण्डालेहिमुवरि सूलि-
याए । तवप्पहावेण धरणितलमुवगया सूलिया, न
१० विट्ठो खु अहासन्निहियदेवयानिओएणं निवडिया कुसु-
मबुट्ठी । 'जयइ भयवं धम्मो' त्ति उट्ठाइओ कलयलो ।
साहियं नरवइस्स । संजायपमोओ य आगओ राया ।
बन्दिओ णेण भयवं । पुच्छिओ विम्भियमणेणं । 'भयवं,
कह पुण इमं वत्तं' त्ति । न जंपियं भयवया । भणियं
१५ मन्तिणा । 'देव, वयविसेससंगओ खु पसो, कहमि-
याणि पि मन्तइस्सइ । ता तं चेव सत्थवाहधरिणिं
सद्दावेऊण पुच्छेह' ।

- तओ पेसिया दण्डवासिया । जणरवाओ इमं
वइयरं आयणिणऊण पलाणा एसा, न दिट्ठा दण्डवा-
२० सिण्हि । निवेइयं च राइणो । 'देव, पलाणा खु पसा,
न दीसप गेहमाइएसुं' । भणियं च णेणं । 'अरे सम्मं
गवेसिऊणं आणेह' । गया दण्डवासिया । गविट्ठा
आरामसुन्नदेवउलाइएसुं । न दिट्ठा एसा । दिट्ठो य
कुओइ एयमायणिणय एयवइयरेणेव पलायमाणो सुव-
२५ यणो । गहिओ दण्डवासिण्हि, आणीओ नरवइस-
मीवं । निवेइयं राइणो । 'देव, नत्थि सा तामलि-
त्तीए; एसो य किल तीए भत्तारो त्ति, दिट्ठो य पला-

यमाणो, गहिओ अम्हेहि; संपयं देवो पमाणं' ति ।
 निरुविओ सुवयणो, भणिओ य पसो । 'भइ, कहि
 ते घरिणि' ति । तेण भणियं । 'देव, न जाणामि' ।
 राइणा भणियं । 'ता कीस तुमं पलाणो' ति । सुव-
 यणेण भणियं । 'देव भण' । राइणा भणियं । 'कुओ
 निरवराहस्स भयं' । सुवयणेण भणियं । 'देव, अत्थि
 अवराहो' । राइणा भणियं । 'को अवराहो' । सुवय-
 णेण भणियं । 'देव, तद्वाविहकलत्तसंगहो' ति । रा-
 इणा भणियं । 'भो अभयमेव तुज्झ । ता साहेहि
 अवितहं, को उण भयवओ तीप य वइयरो' ति ।
 निरुविओ सुवयणेण भयवं, पच्चभिन्नाओ य णेणं ।
 तओ महापुरिसचरियविम्हयक्खित्तहियणं वाहोह-
 लोयणं जंपियमणेणं । 'देव, अणाचिक्खणीओ वइ-
 यरो, ता ण सकुणोमि आचिक्खिउं'^{२४४} । राइणा
 भणियं । 'भइ, ईइसो एस संसारो, किमेत्थ अपुव्वयं
 ति; ता साहेउ भइ' । सुवयणेण भणियं । 'देव, जइ
 एवं, ता विवित्तमाइसउ देवो' । तओ राइणा पुलो-
 इओ^{२४५} परियणो ओसरिओ य । तओ धरणदंसणसं-
 जायपच्छायावेण जंपियं सुवयणेणं । 'देव, पावकम्मो
 अहं पुरिससारमेओ,^{२४६} न उण पुरिसो' ति । निवे-
 इयं देवस्स । 'पुरिसो तु देव अकज्जायरणविरओ
 सच्चाहिसन्धी कयन्नुओ परलोयभीरु परोवयारनिरओ
 य हवइ, जहा एस भयवं' ति । राइणा भणियं ।
 'कहमेवंविहो पुरिससारमेओ हवइ ति; ता पत्थुयं
 भणसु' । तओ साहिओ सुवयणेणं दीधदंसणाइओ

२४४ णयनोमि आचष्टुम् । २४५ प्रलोकितः दृष्टः । २४६
 पुरुषधारमेयः । पुरुषेण सारमेयवदधमः ।

अट्टलक्खपयाणपज्जवसाणो धरणवइयरो । तुट्ठो य से
 गया । सुप्फो य णेण सुवयणो । वन्दिऊण भयवन्तं
 लज्जापरादीणयाप नुरियमेव गओ सुवयणो । धरणा-
 ५ गुरापण य अज्जमद्भुसमीवे सोऊण धम्मं परियाणि-
 ऊण भिच्छत्तं पच्छाणुयावाणलददुक्कम्मिन्धणो पवन्नो
 समणत्तणं । राया चि पृइउण भयवन्तं पविट्ठो नयरिं ॥

लच्छी वि महाभयाभिभूया पलाइऊण तामलि-
 तीओ अवहरियवसणालंकारा^{२४०} तक्करेहिं जाममेत्ताप
 सव्वरीए पत्ता कुसत्थलाभिद्वाणं सन्निवेसं । तत्थ पुण
 १० तीए चेव रयणीए पारद्धं पुरोहिपणं रायमहिसीए
 सव्वविग्गविधाययं चरुक्कम्मं । पज्जालिओ सन्निवेस-
 वाहिरियाए चउप्पहयण्डिलंमि^{२४१} जलणो, विइण्णा
 निसियकड्डियासिणो दिसावाला, समारोविओ गह-
 भिन्नतन्दुलसमेओ चरु, पत्थुओ मन्तजावो । पत्थन्त-
 १५ रंमि जलन्तमवल्लोइऊण 'सत्थो भविस्सइ' ति आगया
 लच्छी, सिवारावसमणन्तरं च दिट्ठा दिसावालेहिं ।
 पेच्छिऊण 'अहो एसा सा रक्खसि' ति मीया य
 एए, मुक्काइं मण्डलग्गाइं, यम्भिया ऊरूया, पयम्पि-
 याओ भुयाओ, विमुक्का विय जीविपणं निवड्डिया
 २० धरणिवट्ठे । पत्थन्तरंमि 'भो भो मा वीइस्सु, इत्थिया
 अहं' ति भणमाणी समागया पुरोहियसमीवे । दिट्ठा
 विग्गवसणा । तओ पोरुसमवल्लम्बिऊण 'रक्खसी
 पस' ति केसेसु गहिया अणेणं । 'अरे मा वीइस्सु'
 ति विवोहिया दिसावाला । उट्ठिया य एए । वट्ठा

२४० अपहृतवसणालंकारा । अपहृतानि वसणानि अलंका-
 राद्य वस्याः सा । २४८ चतुष्पयस्थण्डिले । स्थण्डिलं निर्मलं
 स्थानम् ।

खु एसा । पेसिया सन्निवेसं । साहियं नरवइस्स ।
 तेण वि य 'न पीइस्सज्झा रक्खसि' ति खाविऊण
 निययमंसं, विट्ठालिऊण^{२४९} असुइणा, कयत्थिऊण ना-
 णाविडम्बणाहिं, निब्भच्छिऊण य सरोसं तओ नि-
 व्वासिय ति । अलभमाणी गामाइसुं पवेसं परिब्भ- ५
 मन्ती अडवीए पुव्वकयकम्मपरिणामेण विय घो-
 रूवेणं वावाइया मइन्देणं^{२५०} । समुप्पन्ना य एसा धूम-
 प्पहाए निरयपुढवीए सत्तरससागरोवमट्ठिई नारगो ति ॥

धरणो वि भगवं अहासंजमं विहरिऊण पवड्ड-
 माणसुहपरिणामो काऊण संलेहणं पवन्नो पायवग- १०
 मणं, विवन्नो कालक्कमेणं, समुप्पन्नो आरणाभिहाणे
 देवलोए चन्दकन्ते विमाणे एक्कवीससागरोवमाऊ वे-
 माणिओ ति ॥

वक्खायं जं भणियं धरणो लच्छी य तह य पइभज्जा
 एत्तो सेणविसेणा पित्तियपुत्त ति वोच्छामि ॥ ६८ ॥ १५

छट्टं भवग्गहणं समत्तं ॥

Samarāicca-kahā

The story of the Sixth Birth

[Dharana and Laxmi,
the husband and the wife.]

[3] Here in Jambudvīpa, in the country of Bhārata, there was a city named Mākaṇḍī; it was devoid of irreligion; it was free from the blemishes of the time; it was without calamity; it was the residence of the goddess of political wisdom:

In which even the swans, engaged in descending into the wells of a number of mansions, danced to the jingle of anklets, caused by the playful movements of ladies intoxicated with wine; (1)

In which the class of men was of straightforward disposition, of sweet speech, with its mind set on religion, calling first and full of love. (2)

[4] There (ruled) a king named Kāla-meha, who crushed his proud enemies and established well the order for religion and non-religion. There was also a merchant there named Bandhudatta, who was very much respected and who was the crest-jewel of the merchants of the whole city. He turned his face away from another's wife and not from the solicitations (of the needy); he was ungreedy of another's wea-

lth but not of earning religious merit; he was unsatisfied in benevolent acts and not in the acquirement of wealth; he was full of love and not of arrogance; he was poor in blemishes, not in prosperity. The city was exceedingly adorned by him, as the Malaya forest by Pārijāta plant; as the spring by the coming of flowers; as the splendour of the rainy season by the row of clouds; as the autumnal season by the disc of the moon. His treasure was depleted by the circle of friends like the buds of the lotus-lake by the disc of the sun; and by the host of the needy, the fruits (i. e. requirements) were taken by having his support as by putting a foot on the trunk of the desire-yielding tree. He had a wife named Hārāprabhā who was equal to him in family, handsomeness, prosperous condition and disposition. He enjoyed with her the pleasures of senses so as to have the unbroken spread of religion and worldly gain.

Here, now, the god dwelling in the Ka-
lpa-heaven called Ānata, having completed

the due period of life in that heaven, fell and was born in the womb of Hārāprabhā. And in the last quarter of that night, she saw in a dream the goddess of wealth entering her womb through her mouth. The goddess of wealth sat on the seat of a celestial lotus. She had a white silk-garment. Her girdle was studded with varied jewels. Her breasts were covered with the upper garment, which was so soft and delicate in touch. She looked beautiful with the neck adorned with pearl-necklaces. She held full-blown lotuses with bees humming (over them). She was sprinkled with celestial gold pots by white elephants.

[5] Seeing this, she got up. She, full of joy, told this to her husband. He said to her, "O charming lady, your son will be the dwelling-place of wealth." She assented to this. Then some time passed of her who became even more devoted to the attainment of three groups (viz. Dharma, Artha and Kāma). The time for delivery arrived. She got through delivery. She gave birth to a son; and Bandhudatta was informed of

this through a maid-servant, named Paritosā. He was satisfied. She was given a reward. The ceremony that was proper was done. The child became a month old. His name was fixed Dharana like his grand-father's. He attained boyhood and was taught the cluster of arts. Being clever, there he could catch up the whole untold sentence even when the first word was uttered.

In the meantime, the hell-dwelling soul of Vijaya, having turned up from that hell, wandered again in this worldly existence. He did in the next birth such an action that he was born as a woman in the womb of Jayā, the wife of merchant Kārtika. She grew as the time went by. Her name was fixed Laxmī. She attained youth. On account of the incomprehensible nature of the consequence of actions, by the behests of destiny, he (i.e. Dharana) married her with great pomp. Dharana had love towards Laxmī; but she had no love towards Dharana. She thought, "Enough to me of this world of living beings where every day

Dharana is seen." Thus some time passed of them enjoying the pleasures of senses almost of a deceitful nature.

[6] Once, when the festival of the god of love was proceeding apace, Dharana went to the garden Malayasundara in a fine chariot for sport. He arrived at the city-gate. In the meantime, Devanandi, the son of merchant Panchnandi, after sporting in that very garden arrived at the same city-gate in a fine chariot. Both the chariots met at the city-gate. Due to the largeness of the chariots, there was no room for exit and entrance for both of them at the same time.

Devanandi said, " O Dharana, turn aside your chariot while my chariot enters. "

Dharana said, " My chariot has already gone ahead, and it is not possible to turn it. So rather turn your one aside, while my one gets out. "

Devanandi exclaimed, " O Dharana, in what way am I inferior to you, that I should turn aside my chariot ? "

Dharana said, " It (our state) indeed is equal !"

Thus both the merchant-sons halted there. The way for exit and entrance was blocked for the citizens. The rumour spread among people. The elders of the town came to know the account. They said to themselves, " Both of them are the sons of great men; in this case, it is not proper to reject even a single of them. So what indeed is here suited to the occasion, is that both of them should be scolded in this way—' Why are you puffed up with arrogance on account of riches earned by your fore-fathers ? Who of you has done big charities by wealth, earned by your own hands ? [7] Who has got the religious works done ? Who has lifted up the class of misery-stricken people ? Who has satisfied his parents ? Then why do you have this useless prank worthy to be laughed at by people and befitting low men ? So end this; turn each of you his chariot aside from the back; what else can be done ?" Having so thought, they said to the four leaders of the town, " They should be

8. 3.]

treated by you in this manner." and asked them to go. These four leaders were clever in putting their say in an orderly manner, well-versed in religious and worldly ways, fully ripe with regard to the state of their age, the very residence of tranquility, the revealer of the results in this world and the next, well-settled on the side of duty and respected by all townspeople. They went to them (i. e. the young merchants). They (young-merchants) welcomed them; and the leaders of the town admonished them. The opinion of the citizens was put before them. Devanandi was satisfied (thinking the act) nice. Dharana felt ashamed (thinking the act) unbecoming.

He said, "O leaders of the town, I must certainly do, whatever you order. But you have advised me properly. I am ashamed of my action. I have offered great disrespect. I believe myself like an unripe foetus. So do me this favour. Let these chariots be taken aside; and we go from here this very day to another country. Then only the chariot of one who comes within a year, having earned

the great amount of wealth and does more actions worthy of a good man, shall enter or go out on this very thirteenth day."

[8] The leaders said, " Enough of this resolve."

Dharana said, " Otherwise I shall not be satisfied. "

The leaders said, " In this case, the citizens are authority. "

Dharana said, " Inform the citizens of this. "

Devanandi said, " It is proper; what wrong is there in this ?"

Then the citizens were informed. They liked it very much. Their parents were called. The whole matter was narrated to them. They also liked it very much. Then they were made to make a promise. "You should not put them to difficulty." Dharana and Devanandi were then called. Each of them was given the goods of the value of five lacs of Dinaras. The document was drawn up: ' The chariot of him who within a year shall show his mettle by earning more wealth, shall pass through; and not the

chariot of the other.' They gave their own hands (signatures) to this. The seal was put upon it; and it was deposited in the store-house of the town. Dharana and Devanandi, accompanied by their retinue started with a goodly number of men. Having taken goods as was proper, they started for another country—one for the north and the other for the east.

In the meantime Laxmi thought "The countries are far off; the separation is easy and the union is difficult; I do not therefore know what I shall come to on the way. He is separated without being killed." The merchant-sons went one measure. Their wives along with their retinue were sent by Bandhudatta and Panchnandi, having thought of the physical well-being (of their sons) after the permission from the elders of the town. [9] The wives along with their attendants met them. Some days passed as they travelled certain measures every day.

On some other time, as the caravan was proceeding onward, Dharana saw in one forest-grove a young Vidyādhara, quite

There is a king named S'ri-prabha in Ujjaini. He has a daughter by name Jayas'ri, beautiful like the banner of the god of love. Though she was asked for, she was not given to S'is'upāla the son of the king of Konkana. He gave her to S'ri-vijaya, the son of Vatses'vara, whose sole ambition was to do good to others. [10] S'ri-vijaya came there for the purpose of a marriage with Jayas'ri. Then when the great marriage festival began in great pomp. S'is'upāla, seeing that she had gone out to pay respects to the god of love, carried away Jayas'ri, making an attack in the morning. There arose a great confusion. S'ri-vijaya heard the matter. He pursued (S'is'upāla) and caught him. A battle took place. Conquering S'is'upāla, he, though deeply wounded, brought back Jayas'ri. That high-souled man has his life in balance on account of the bigness of the wound. That princess also stands in great misery experiencing the indescribable condition, with her lotus-like face bent upon the left hand, (having determined) ' I shall not take food so long as he has taken neither food nor drink.'

Here lies the reason (of my dejection), My father said, 'This wordly existence is such. Here the living beings are the playthings of the results of actions. So enough of dejection.' Then I thought, 'When I had been to the Himavat mountain yesterday, my friend, a young Gandharva, Gandharvarati by name said to me having seen a great medicinal herb that grew in the cave—'O Hemakundala, this hearsay is indeed right that the power of jewels, incanations and herbs is beyond thought; because the power of this herb is such that by it a big wound of a sword that has cut even the bones is healed,—the pain subsiding the very moment by the water in which it is washed.'

[II] I have seen its efficacy. Then I thought to go to the Himav and having taken it, to bring it to S'ri-vijaya. Then having remembered somehow the lore to rise up to the sky, I went to the, Himavat mountain, took the herb, descended from the Himavat and turned back speedily so that S'ri-vijaya might not come to great harm. I arrived at this grove. I descended here for the purpose of rest on account of

exhaustion caused by my coming swiftly. I cleaned my feet; and sat near the Kurabaka tree. I waited for a muhūrta and (then) started for Ujjaini. I tried to remember the lore to move in the sky. At the time, on account of my haste in going and owing to the lore being acquired newly, I forgot a syllable. I am rising up and falling down as it has not been properly repeated."

Dharana said, "What is the remedy, in such a case?"

Hemakundala said, "There is no remedy. Hence my heart sinks, and my intellect does not work on the apprehension of the death of the prince. I am greatly dejected with the idea that the object of desire does not come about certainly of those who are of slow merit."

Dharana said, "Is it the condition that it can be repeated before another?"

Hemkundala said, "It is."

Dharana said, "If so, then speak; somehow I may get you a (missing) syllable."

[12] Thinking that 'there is nothing impossible to the power of men,' he repeated

the lore, as he ordinarily knew. But Dharana on account of Padānusāri power got the (missing) syllable. He repeated it to Hemkundala. He (Hemkundala) was satisfied. He said, " O great man, you have given me life by the attainment of the desired object for the king. What should I then do for you ?"

Dharana said, " You have done your duty ".

Then having thought, ' Oh, how great he is ! ' Hemkundala said, " May you do the benevolent act " and gave him the piece of the herb. He accepted it being afraid to break the request, Vidyādhara went away and Dharana came to his caravan. Some days passed away.

Once when the caravan had encamped on the bank of a mountain river, he, who had not gone very far, saw the S'abara youths. They were of the colour of a wild buffalo and a black cloud, were half-clad with bark-garments, had in their hands the drawn-out bows and were accompanied with the groups of dogs. They were weeping miserably. He called them and asked, " Why do you weep ?"

They said, "We have, good sir, the lord of our village, by name Kālasena,

Whose astonished armies, thinking about the reasons of his strength here do not keep themselves to the fortress, even at the danger from the hostile troops; (3)

Overpowered by the wound of whose single arrow, the lions—whose sole interest is in tearing open the temples of the elephants, [13] and whose bodies are disabled—cannot move a step. (4)

Having heard that the lion had come, he took the bow with arrows and went out of the village alone. He did not see the lion, hidden by the banyan tree. He went by his side, and caught him from behind. Turning by the side, he killed the lion by the sword. He (the lion) also tore off the part of his head. Believing 'I will not now live,' he prepared to enter fire. His wife came to know this account about him. Then she, though pregnant, prepared to do the same thing. Even though she was checked by the lord of the village, she did not stop. Then to save her, we are sent by him for the purpose of bringing her parents. He is

indeed full of the sentiment of valour and dear to his own relatives. We do not know what will come off. Being afflicted by great pain and unable to bear this extremeness of grief, with no remedy existing, we only weep having resorted to the disposition of a woman."

Dharana said. "Friends, enough of grief. Show me the lord of the village. Perhaps I can keep up his life."

Then, having fallen on their feet, the S'abaras, with eyes dilating under the influence of joy, said, "Respected sir, thus you are by form the incarnation of a god. You are alone able to console the lord. Moreover, if you think of favouring us, may you go quickly; so that the great harm may not come to the lord." Then taking the herb given by Vidyādhara [14] and having ridden the mule, the merchant-son, surrounded by some of his men, went quickly. Under the foot of a banyan tree, he saw Kālasena sitting by the side of the pyre, with limbs sprinkled by the jets of blood, in company of his wife who was weeping indistinctly

and affectionately. The matter was narrated to him by a S'abara youth. Attempting to get up to receive him, he fell on the ground, with his eyes closed in a swoon. Dharana said, "Water, water !" Then the water was brought in a lotus-leaf. He put in it the herb. Having adjusted the torn part of the head, he sprinkled him with it, while on account of the incomprehensible nature of the herb, Kālasena got up, with the wounded part becoming invisible and being even more good-looking than his former self. His wife, along with the retinue was pleased. Falling upon his feet, he said, "Respected sir, my life, whose great purpose has been achieved by saving the life of my beloved, belongs to you; what else can I say here ?" Dharana said, "The life of a great man belongs to all. What is more in this ?" Kālasena said, "Order me, respected sir, that which should be done by me." Dharana said, "You are a great man; what else then can be said ? Still show mercy to living beings." Kālasena said, "By your word, I shall give up hunt throughout my life." Dharana said, "I have only done my duty." The merchant-son

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of mine. So get me freed, O ye, get me freed !”

Then Dharana thought with the purity of mind, “ A guilty man can not speak thus.” He, being overcome with pity, said to the policemen, “ O noble sirs, wait a Muhūrta for my sake. In the meantime, I shall solicit the king for him and get him released even by the payment of ransom.”

They said, “ If so, be quick.”

Then, taking the pearl-necklace, worth a lac of Dinaras [16] he went to the king. He saw the king. Having narrated the account, he solicited the king on behalf of the Chāndāla. The king did him favour. He came with the messenger to the ground for the purpose of freeing him. He was released. He paid respects to the policemen saying, “ You have given unto him his life. ” He made the food for the journey given to the Chāndāla and said to him, ‘ O good sir, do what you like.’ Saying, ‘ Respected sir, may you not have that condition wherein I may be useful.’—he, with hands folded and the knees, palms of hands and the head, placed

[17] The confused sound in it was made by cuckoos who were on the trees which had abundance of fruits. It was pleasing on account of the sounds of monkeys who were having a swing on the branches of trees. (7).

¹ There the herds of elephants fled away on being alarmed at the arrogant roar of lions. The mountain-ranges shone with animals moving as the flames of the forest conflagration encircled them. (8).

The sides of its pools were battered by the strokes of the snouts of merciless boars, The groves of Hinfāla trees were crushed by the herd of elephants mad with pride. (9).

Passing through it three marches, the caravan, in which the fear was produced by the aquatic animals in the pool, encamped in its (of the pool) vicinity. (10).

Encamping on the bank and sporting happily in the lake, the caravan slept at night having fixed the guards. (11).

In the last quarter of the night, the army of S'abaras, making terrible and harsh sounds

took all wealth and some prisoners and came before Kālasena. (18).

They said, "O lord, this wealth is brought from the caravan and also a few prisoners. Now your lordship holds authority over this." Then Kālasena asked the prisoners, "Whose and from which place is this caravan?" In the meantime he came upon and recognised the merchant-son's man named Sangama, who had come with the merchant-son on the occasion of healing the wound made by the lion. He said, "O good man, I have seen you somewhere." He said "I do not know; but you know me." Kālasena said, "Were you in attendance on the merchant-son whose name I do not know, though he was the cause giving life to me and who had started to go to the northern country?" Sangama said "Who and how was he the cause of giving life to you?" Kālasena said, "Last year, here, I had my life brought to the throat somehow by a lion verily like the god of death. Then here by some merchant-son who was going to the northern country, I was somehow - I do not know -

to find out Dharana. He, contemplating with himself, 'I have, alas, done wrong!' went to search for him. He did not find Dharana. He came back to the caravan. All S'abaras met together. They said "We have not seen him." Then Kālasena was in great grief. He said,

"A good action, done by a good person to a bad person, yields a bad fruit, just as even milk offered to a serpent turns into poison. (19)

He gave life to me, to my wife and to my son; while I have ever done all acts antagonistic to him. (20)

Then what is the use of this long-drawn speech which is useless like the blossoming of flowers at improper times? O men of the caravan, O S'abaras, this is my vow :

[20] If I can not put him right with this wealth within five days, I shall enter the flames of a well-lit fire. What more?" (21).

Having taken such a vow, he made a mental determination before his family—

goddess Kādambarī for the fulfilment of the object;

“ If I somehow see here that high-souled one living, I shall do thee, O divine goddess, the offering with ten men.” (22)

Having made such a mental determination, he sent, in all directions, S'abaras, with the food for journey lasting for many days, for the purpose of finding out Dharana. He himself being very much dejected, went to find him out.

Now Dharana, contemplating, ‘ There is no other remedy.’ when the caravan was conquered, fled away turning his back, with the herb alone as his wealth, having taken Laxmi with him. He, forgetting the directions on account of fear, went quickly and arrived at a mountain when the day was left only a Muhūrta.

It was a mountain named Pilindhanilaya. There the forest conflagration took place on account of the friction of the branches of many kinds of trees. The lions had to go out of the caves burnt by the forest-conflagration. It was made uneven by

the dirty heaps of grass and the bodies of elephants killed by lions. There innocent deer were afraid while walking with great difficulty due to those uneven obstacles. There the sleeping tigers snored with the joy of drinking the blood of deer. There the herd of buffaloes was running away on account of the fear of tigers. There great pythons were crushed by the feet of the herd of buffaloes. [21] It was terrible on account of groans and sighs given out by pythons. There many animals were gulped off by wandering carnivorous beasts, terrible and many. It was like the time of the final annihilation to the animals. (23)

And there having seen Laxmī, whose lotus-like face was covered over with the particles of sweat and whose strength to go further had disappeared on account of improper walking on foot, Dharana thought, "O what a consequence of my actions is that now my beloved is even in such a condition!" Laxmī thought "If he is under this calamity, I even prefer this exhaustion." Dharana searched for fruit-water in order

turns into water when mixed with its juice. [22] I shall open the artery of my hand and give her my own blood, turned into water by the juice of *Tuvaritthia*; and in order to remove her hunger, I shall give her the flesh of my thigh, having cooked it in the forest-conflagration. Otherwise, undoubtedly, she will not live; and what is the use of life to me if she is dead? I have for myself the herb for healing the wound. The pangs of my wound will be removed by that herb as it comes in touch with blood. It will not therefore cause her torment." He then did as he planned with the help of his knife in the bowl made up of *Palās'a* leaves. He went to him. He said to her "O beautiful one, water is obtained; so may my charming one drink it." She drank it and felt at ease. He brought her meat. He said "This is the meat of a rabbit that lost its life in the forest-conflagration. You are hungry. So eat it." She ate it.

Then having passed some time, they proceeded, following the sun to the northern direction. They came to a city called *Mahāsara*. As the sun set, they entered the city. They

put up in the temple of a Yaksha. As the quarter had hardly passed, Laxmī said, "O dear lord, I am overcome by thirst." Dharana said, "O beautiful one, wait, I shall bring water from the river." He took a small vessel and brought it. She drank it. Dharana slept. Laxmī got up in the last quarter of the night. She thought, "The fate is favourable to me, as he has reached such a condition. By what remedy can he have condition worse than this?" In the meantime, a thief named Chandarudra, who was pursued by policemen,[23] entered there being unable to walk, with jewels and other goods. Its (of the temple) door was put under a siege. The policemen said, "Oh, be you careful. He is caught. Where will he go?"

This was heard by Laxmī. She heard the sound of the steps of Chandarudra. She thought. "There must be some cause in this matter. So I shall ask what it is. Perhaps my desires may be fulfilled."

Then she went in the vicinity of Chandarudra, suggesting (her presence) by a long-drawn low voice. She asked her, "Who are you, good man and why do those people call out

at the door?" He said, "O charming one, enough of me! I ask however to the charming one, if there is somewhere little water here." He said, "There is, if you can tell me the purpose." Then he thought, "O the courage of a woman! what daring! Oh, how fine is the arrangement of words! Indeed she must be a fitting person." Having so contemplated, he said, "O beautiful lady, it is a long tale and cannot be narrated in brief. Still however hear. At present, I am a thief. While having taken goods and jewels from the palace of the king, I was coming out, the policemen caught me. Many policemen followed me. I was alone. Being exhausted to walk further, I have entered here."

On account of the darkness of night, the danger to life and the commonness of purpose, having besieged the door, in the belief 'We have attained the object of our desire,' the policemen [24] cried out. Then thinking, "If fortune follows me, I have attained the object of my desire," Laxmi said, "O good man, if it is so, enough of your dejection. I shall help you to live if

you hear my words." Chandarudra said, "May my charming one order." Laxmi said, "Hear, I am the daughter of merchant Kārtika, the resident of Mākandī. My name is Laxmimati. I am married to Dharana, the foe of my former life. I do not like my husband. He is asleep here in this temple. So accept me; leave the stolen objects here, and let him obtain the condition befitting his actions. Even though you may be arrested and taken before the king, when the night has waned, I shall say, 'This is my husband and not that.' Then he will be a present to the divine god of death."

Chandarudra said, "O charming one, it will be so; but I am fettered hand and foot. Hence, all people will know you here to be my wife whose name is unworthy to be repeated."

Laxmī said, "If that is so, what is the remedy?"

Chandarudra said, "There is here a remedy, if there is little water."

She said "How?"

Chandarudra said " Listen. I have a thief's pill called the charmer of others' sight, of proven test, given to me by divine Skandarudra the veritable desire-yielding jewel. If the eyes are smeared with it mixed with water, [25] even thousand-eyed lord of gods cannot see living beings; how then can a man, the denizen of this mortal world?"

Laxmī said " If so, where is that pill?" Chandarudra said, " In the earthen pot." Laxmī said, " If so, why do you not smear it?" Chandarudra said, " I have no water. " Laxmī said, " I will give." Chandarudra said, " I am given life by my lady." Water was given. Both of them smeared their eyes. He said to her, "O charming lady, so long as the merchant-son is not taken away from here, you should not go." She agreed. The goods and jewels were put near Dharana. They stood at one place.

The night waned. Dharana got up. He was caught by policemen. They saw the goods and jewels, and took them from his side. Then he was fettered, and let out of

the temple. He thought, "What is this? Or, it may be nothing else; only the play of an adverse fate! When it is adverse, even nectar becomes poison, even a rope a black serpent, even a puddle an ocean, even an atom a mountain, even the rat's hole the nether-world, even a good person a bad person, even son an enemy, even the mother a she-serpent, even light darkness, even forgiveness anger, even tenderness pride, even straightforwardness a deceit, even contentment greed, even truth an untruth, even the dear one harsh, even the wife an antagonist. So what is the use of thinking about this? One under its sway can not act otherwise. Even more than this mishap, [26] what troubles me is, that the miserable lady who has not experienced the separation from relatives is not seen. Or, it is better that she is not seen; for she, tarnished by the blemish attaching to me, will get the same mishap." Thinking so, he was taken to the royal palace.

He was held on the main road, as the king had no time. The day was over. He was then announced to the king, by

them thinking he (i. e. the king) had time. They said "Lord, this great rogue, in the disguise of a merchant, clever in the ways of deceit, is arrested alone with the stolen goods. Your lordship is now the authority." Then the king said, "What is the use of him? Kill him." He was then led to the street of Chandālas and was given over to the trusted Chandālas who were the hereditary executioners to the royal household. They were informed, "Eh! His lordship orders that this thief must be put to death." They said "As his lordship orders." He was given over to them. The policemen went away. The leader of Chandālas said "Whose turn is there this month for the work of execution?" Chandālas said "Of Moria." He said, "Call Moria quickly." Moria was called and he came. The leader said, "Eh, Moria, this thief is sent by his lordship and he is to be killed. So lead him to the funeral ground quickly and kill him. The day is now only a quarter. Let not there be carelessness in the night as to him being not killed in the meantime." Moria said, "It will be just as you say." He was entrusted

27. 18.]

to Moria [27] and Moria knew him. "How is it that he is that merchant-son who saved my life. Alas ! Such is even his condition." Thinking so, Moria was dejected. He thought, "Or even the sun and the moon come to a calamity for a Muhūrta by the prankish movements of Rāhu. I very much like the order of the master on account of his (i. e. Dharana's) sight. So I shall lead him to the funeral ground. I shall know from him the real account." He was led to the funeral ground; his bonds were cut off; he (i. e. Moria) having fallen on his feet questioned him, "O respected sir, do you remember me to have been released in Āyāmukhī?" Dharana said, "O dear one, I do not remember well." Moria said, "Don't you remember? I was freed by you with great ransom after visiting the king when I was arrested as a thief though I was not a thief." Dharana said, "O good man, it is so very insignificant" Moria said, "Then tell me, respected sir, how did you come to this condition?" Dharana said "O good man, ask the fate in this matter." Moria thought, "Nothing will be served by the waste of time. He is a man

of self-respect. How will he tell ? Or what is the use of the matter being told ? Strange are the pranks of fate. So what is the use of my insistence in this matter ? Or he has in fact told me by speaking, 'Ask the fortune'. So this is here fitting to the occasion that he should be soon released." Thinking so, he said, " O respected sir, what is the use of speaking more ? Get off quickly giving up dejection." Dharana said, " O good man, I shall not [28] protect my life at the cost of another's life. So kill me; you are merely the executor of the order." Moria said " O respected sir, enough of the doubt of the destruction of my life. This king is a good-natured person; he will not kill us even for hundred faults. But if you, respected sir, do not go away, I shall certainly do away with my life. So may your honour go." Then thinking 'There is nothing improper to a good man's love'—Dharana said, " O good man, if so, then I get off." Moria said, " I am indeed favoured." Then he showed him the way. Having bowed to him, Moria returned. Dharana got away in obedience to his friend. He thought, "Now,

27. 18.]

to Moria [27] and Moria knew him. "How is it that he is that merchant-son who saved my life. Alas ! Such is even his condition." Thinking so, Moria was dejected. He thought, "Or even the sun and the moon come to a calamity for a Muhūrta by the prankish movements of Rāhu. I very much like the order of the master on account of his (i. e. Dharana's) sight. So I shall lead him to the funeral ground. I shall know from him the real account." He was led to the funeral ground; his bonds were cut off; he (i. e. Moria) having fallen on his feet questioned him, "O respected sir, do you remember me to have been released in Āyāmukhī?" Dharana said, "O dear one, I do not remember well." Moria said, "Don't you remember? I was freed by you with great ransom after visiting the king when I was arrested as a thief though I was not a thief." Dharana said, "O good man, it is so very insignificant" Moria said, "Then tell me, respected sir, how did you come to this condition?" Dharana said "O good man, ask the fate in this matter." Moria thought, "Nothing will be served by the waste of time. He is a man

of self-respect. How will he tell ? Or what is the use of the matter being told ? Strange are the pranks of fate. So what is the use of my insistence in this matter ? Or he has in fact told me by speaking, 'Ask the fortune'. So this is here fitting to the occasion that he should be soon released." Thinking so, he said, " O respected sir, what is the use of speaking more ? Get off quickly giving up dejection." Dharana said, " O good man, I shall not [28] protect my life at the cost of another's life. So kill me; you are merely the executor of the order." Moria said " O respected sir, enough of the doubt of the destruction of my life. This king is a good-natured person; he will not kill us even for hundred faults. But if you, respected sir, do not go away, I shall certainly do away with my life. So may your honour go." Then thinking 'There is nothing improper to a good man's love'—Dharana said, " O good man, if so, then I get off." Moria said, " I am indeed favoured." Then he showed him the way. Having bowed to him, Moria returned. Dharana got away in obedience to his friend. He thought, "Now,

where will the innocent fawn-eyed lady be? Indeed, she must have been held up by some thief when that obedient lady, leaving me behind might have got up for making water. She must have been carried off by him. She might not have spoken, suspecting my destruction. Otherwise, how is she not seen? By her disappearance I believe the preservation of my life as fruitless." Thinking so, he proceeded to find her. He took his bath in the Rijupālikā.

On this side, that Chandarudra, having gone away from the temple, went to the river Rijupālikā. He thought, "O how alarming is the nature of women that this woman all of a sudden throwing off her husband in the nether world of great miseries and rejecting her own family has proceeded with me who am not previously seen even in a dream!

Alas! How thoroughly women have gained a victory over the acts of poison, tigers, serpents, lions, sarahas, the iron age, fire, a demoness and the god of death. (24)

A woman is muddy without water, a tigress without a cave, the brows of the god

of death which are never at ease, and the thunderbolt without clouds. (25)

[29] A woman is the residence of the family of false accusations; a woman is the field of evil actions in this world; a woman is the gate of evil condition; a woman is the source of evil things. (26)

Women are as fickle as lightning and like poison sweet on the face; they are ruthless like the god of death and like sin worthy to be abandoned. (27)

So enough of her to me. Thinking that she might not even give me over, in fact, to him, he took out all the gold that was on her body and abandoned her.

She thought, "In spite of all this, this is indeed nice that he (i. e. Dharana) is killed. So I shall go elsewhere". She proceeded to the bank of the river. Dharana with the eyes fully wide under the influence of joy, saw her. He spoke to her, "O beautiful one, whence have you come?" Then she proceeded to weep.

He said to her, "O beautiful one, do not weep. This worldly existence is such,

Here the living beings are indeed the receptacle of calamities. So enough of dejection I am fortunate that I have got you."

Then she said, "O Lord, while I got up for making water, I was held up by a thief. He has not done anything wrong to me, on account of the peculiar nature of a woman and my abounding love towards you. Thinking, 'An unwilling woman cannot be ravished,' he robbed me and left me here. Moreover, this troubles me more than the ill-treatment by a thief, that you are seen in such a condition."

Then Dharana thinking that it was not otherwise as he had thought, said "O beautiful one, this is a small cause. By your sight, even this condition does not bring about dejection to me. So what [30] does this matter? Come, let us go." She thought, "O the consequences of my sins! He has come back even from the jaws of death." She proceeded with him. They came to a place called Vikārapura. They took their food and drink. The sun set. The night was far advanced. Dharana thought, "Thus it is not

proper for one overpowered by the god of death to stay here. I shall then take her to her maternal uncle Skandadeva, the resident of Dantapura. Then I shall do as is found proper." He told this to Laxmi. She liked it very much. They proceeded to Dantapura.

On the other side, finding that the merchant-son is not obtained, Kālasena became very sorry and entrusted the caravan to his own trusted men. He said to them, "Eh! You should take this to the elder of that great-souled man." He thought, "Even if my entreaty to the deity is not fulfilled, still however I shall complete the vow by offering the oblation as said, to Kādambari." He sent S'abaras for the purpose of getting the man for sacrificial oblation. He arranged the ceremonial worship of Kādambari; took his bath in the mountain river; put on bark-garments; made a garland of Kanavira flowers and skulls; got the pyre made with valuable faggots; and proceeded towards the temple of Chandikā.

Now the S'abaras of Kālasena, wander-

31. 7.]

ing about the forest Kādambari found the merchant-son, who had started for Dantapura, at dawn on the next day. He was tied with ropes made from creepers. He was made to proceed to the temple of Chandikā, along with his wife. He went a little way. He saw the surroundings of the temple of Chandikā. And how were they? They were full of wood eaten up by white ants and of old trees which had rotted. [31] They were full of uneven ant-hills which had in them the pairs of serpents. They were full of noise made by the intoxicated and noisy groups of birds. There a number of Tris'ūla marks were made thickly with blood on the trunks of steep trees. There on the branches of the trees were hung mouths, tails, hoofs, horns and necks of buffaloes, and sheep and a number of clothes. And also,

It was like a cemetery which is marked with skeletons, wherein the rays of the sun were obstructed by the flying groups of vultures surrounded by crows and birds. (28)

It rendered satisfaction to the hearts of Pis'achas, demons, Yaksas, evil spirits and

low spirits. It settled down all the dust on account of the oblations of blood spilled down. (29)

Thus turning with terror about the surroundings of the temple of Chandikā which were of this type, he proceeded to see the temple:—

Its ramparts were made extensive and high by the white human skeletons. Its arch-pendants were made of standing skeletons with their heads tied. (30)

And the points of these ramparts were made with the terrible mouths of lions. There flags were made of long and white elephant-skins resting on tall bambo-staffs. (31)

Its open places were terrible and full of prisoners tied with fetters and with down-cast faces. It was surrounded by S'abara youths whose hands were occupied with sharp swords. (32)

There the groups of birds were alarmed by the big sound of drums beaten unevenly. It was full of S'abara women weeping indistinctly and miserably. (33)

And a number of roots were scattered near the walls made up of pointed tusks. The inner temple was covered with hide taken out within only a moment. (34)

[32] In it the auspicious lamps were lighted in skulls filled with human tallow. In it the columns of smoke were increased by pure Guggulu burning. (35)

It had Swastika marks made up by the pearls of elephants, rice and the blood of S'abara wives. In it a number of chowries hung down long and white like moon's rays. (36)

There were the groups of the hides of wild boars, long, pendent and full of blood. The ground appeared beautiful on account of the collection of the leaves of Kankelli. (37)

It was adorned with the idol of Katyāyanī, of very terrible form whose hands were occupied with a bow, a sword, a gong and the tail of demon Mahisāsura. (38)

Then having seen her Dharana contemplated. "It is possible to escape from the tiger in the forest and also from the

elephant; but, say, who are able to run away from good acts and bad acts?" (39)

He thinking so, was thrown into the crowd by S'abaras, having tied him fast, among the rogues who were previously fettered. (40)

In the meantime, Kalasena came to the temple of Chandikā. He fell on his feet before Chandikā. He said in choking tones, "O divine goddess, even though you have done me no favour, still you should arrange in such a way as I may not be a receptacle of miseries in the next birth." Thinking 'You know what great misery I have got by doing a bad turn to the merchant-son,'—he said to Kurangaka, "Eh, offer an oblation to the divine goddess." Then speaking "As the lord orders," he threw an errand-carrier named Durgilaka, all whose limbs were overpowered with fear, having dragged him with hair. A vessel containing red-sandal was brought. [33] Durgilaka was smeared as if he were dead. Kālasena drew out a sword shining like the streak of lightning. It was lightly carried by him on his shoulder. He said to

Durgilaka, "O good man, look upon this world of living beings well; you have to go to heaven giving up life. What should be rendered to you?" Then, being overpowered with fear, Durgilaka did not speak anything. He again asked; again he did not speak. Kālasena was dejected, for, one whose desires are not fulfilled should not be killed. Having seen him, Dharana thought, "Alas, I have also to die like him! It will be better if I am killed first; so that I may not see the death of poor beings and may do the good turn by protecting his life for even a moment. And the god of death is engaged in the acts of my downfall. Let him (i. e. the god of death) be satisfied too." Thinking so, he said to Kurangaka, "O good man, tell this to the great lord that that poor man is downcast with fear. So what is his use? I am not used to requesting. Still as your object is to be achieved, let me ask one request." This was conveyed to Kālasena. He said, "Let the good man ask anything excepting his life." Dharana said, "Leaving that man aside, kill me." Then with eyes filled with tears, Kālasena said, "Who is

He, who would offer himself to be killed solely with the desire of doing good to others ? This reminds me of the merchant-son." He swooned and fell on the surface of the earth. Kis'oraka fanned him. He got back consciousness. He said, " Friend Kis'oraka, just observe him. Who is that high-souled man who imitates the mode of the merchant-son ?" Having observed, [34] Kis'oraka said "Oh, he appears to me the same merchant-son by form, quite unresembling others. So may the lord of the village, himself observe him." Then, with joy and dejection, he observed and recognised him. His bonds were untied. Leaving aside the sword, he fell on his feet. He said, " O merchant-son, You should pardon me this fault of mine." Dharana said, " O great man, this is indeed a good turn (done) by accomplishing the result desired." Kālasena thought, ' Really he does not recognise me; hence he speaks like this; so I shall reveal myself before him.' He said, " O merchant-son, what result, desired by you, is accomplished by me?" Dharana said, " O good man, when the killing was begun, you fulfilled my

desire of death having given up that (man who was to be killed first)." Kālasena said, "O merchant-son, what is the reason of this extreme dejection and the procedure towards death?" Dharana said, "O great man, enough now of this story. May you obtain your desired object." Then thinking 'What greatness he has!' Kālasena said, "O merchant-son, don't you remember me, who am Kālasena, the very pinnacle of ungrateful persons, who like a young elephant was thrown down by a lion and who am the cause of your own destruction though you yourself have preserved my life. I am kept alive by you. But I have done ingratitude to you. I have separated you from the caravan, and brought you to such a condition, which you did not at any time have before." Then having remembered the previous account and recognising Kālasena, whose face was downcast with shame, Dharana said, "O great man, who am I to preserve your life? It is indeed the consequence of your own merits. How are you ungrateful,[35] when you just on seeing me regret so much what you did out of ignorance? So enough

of this. What is at present relevant ?" Then Kālasena, overcome by shame, did not speak anything. Kis'oraka said what took place, without leaving out any detail, from the recognition of Sangamaka, to the procedure towards the giving up of life (by Kālasena). Then thinking, 'Oh, what gratitude, stable affection and greatness of heart, he has !' Dharana said, " O great man, the worship of gods and elders is indeed proper with flower-offerings, fragrant objects and sandal, and not with the killing of life. And also,

There may be fire in water. There may be milk from the horn of a bull. There may be the nectar-juice from poison. But there can never be religious merit from killing. (39 a)

Indeed those ignorant of absolution who kill hundreds of lives, casting a slur upon the sacrifices of deities, obtain miseries in the hell. (40 a)

So desist from this procedure." Kālasena said, " Just as you say, (it shall be done)." Then he made a prohibitory rule for the whole

of his life, of killing life before the caravan that had entered the forest Kādambari, excepting for the meal when there is no food or when the village or the surrounding country is looted. He worshipped the deity with flower-offerings, scented objects and sandal. He took Dharana along with all who were arrested, to his own residence, and offered fitting courtesy.

After they had dined, all the wealth which the lord of S'abaras took, all of a sudden as the caravan was put to destruction, was brought to him. (41)

The wealth consisted of fine big pearls that were produced from the temples of elephants, the tusks of elephants and the chowries of the best yaks. (42)

[36] He (i. e. Dharana) accepted that wealth and gave some of it to the prisoners; and saying—'You can move about happily,' he made them free. (43)

Even Dharana, having out of affection to Kālasena spent sometime there, was given leave by Kālasena to go. He went towards his own town and reached there after some

time. The parents and the citizens recognised him. His elders were satisfied. The leaders of the town went out. They examined the goods, and on appraising, it was found to be one crore and a quarter in worth. Half a month after this, Devanandi arrived. For him too, the leaders of the town went out. The goods were examined and it was, on appraising, half a crore in cost. Then Devanandi felt ashamed. He (i. e. Dharana) paid the price of the goods to the citizens; and with the remainder, he realized the sentiment of manhood fulfilled by the attainment of the high idea. In the meantime, the thirteenth day dedicated to the god of love, arrived. The leaders of the town said to him, "Take out your chariot." Dharana said, "Enough of the childish prank." The leaders of the town praised him.

And some time passed of him, experiencing the happiness of the attainment of a high object and he spent off almost all the wealth earned by his own hands. The anxiety was produced in him. "Necessarily indeed, the group of the three should be followed by a man, born in the best family. It is the

religious merit, the worldly merit and the fulfilment of desires. Out of these, one who has not given up all attachment, should be conspicuous (by the attainment of) the worldly merit. It is from that, these two arise, viz. the religious merit and the fulfilment of desires. And besides, this worldly merit (i. e. wealth) is the great form of a deity. It indeed increases highly the respect of a man, produces greatness, produces great deservingness, [37] yields good luck, brings beauty, brightens the family, makes the form luminous and makes the intellect brilliant. For, rich people, though not giving, become worthy of praise among people. Whatever they do, is described as nice even though it is despicable. They experience the happiness of the attainment of a high object, having the requests of the needy never broken. Therefore, even though it (i. e. wealth) is very much with me, earned by my forefathers, still however enough of it to me like the wife of a preceptor. Then, I shall earn my own. I shall go for trading in different directions." Having so thought, he requested his parents. They gave him their consent and he went with

his wife and the caravan to a city named Vaijayantī, situated on the shore of the eastern sea. He saw the king. The king honoured him very much. He put his merchandise to sale but did not obtain the desired profit. He thought, 'I have come to the sea-shore. Let me then go to the other shore. The accomplishment of the object of my desire may come about, if I go there.' He took the merchandise proper for the towns of the other shore. The vessel was launched. He went out of the city at the auspicious moment of time, day-division and date. He satisfied the needy, and gave offerings to the sea. Then, having bowed down to the elders and the deities, he took to his ship. The stones for balancing the motion were put in. The sail was filled (with wind). The ship was let loose. It proceeded towards the China-dvipa.

On another occasion, as some days had passed, [38] when the vessel was sailing like a Nārācha-arrow released by an expert archer, while the sun stood in the middle of the sky, the wind began, shaking the world as it were, making as it were the sea tremble,

rooting out as it were the collections of principal mountains. Then the ocean was agitated, making the mouths of rivers flow in the opposite directions and roaring like the celestial elephant Airāvana. The sailors became dejected. Then at the very beginning of starting, the sails were removed; and the sailors dropped down the anchor-stones, which were as it were the hope of life. Still, after holding on for some time, the ship wrecked. The merchant-son obtained the plank on account of his life still remaining, and crossing the sea day and night, he touched the Suvarna-dvīpa. He thought, "Oh, the consequence of Fate! I do not know the condition of my beloved and followers. Or why should I regret! The same Fate is an authority here!" Then he took his course of food with plantains. The sun set. He made the bed of creepers. In order to remove cold, he struck fire by the process of rubbing blocks of Arani wood. Resting for some time, he bowed to his elders and deities and slept. The night passed away and he got up. The sun rose. He saw all the part of ground which was touched by fire turn into gold.

He contemplated, "Oh, this seems to be a metal-field; so I shall here prepare gold. He made bricks and marked them with the name of Dharana and while they were moist, he made blocks and when he baked them, they became gold ones. Thus he made [39] ten thousand blocks of bricks. Then he tied the separate halves of the boat.

From China, a ship belonging to merchant-son Suvadana filled with useless merchandise came to that part of land. It belonged to the town of Devapura and it had taken up Laxmī while it touched another island. And the merchant-son saw the broken halves of the boat. The anchors were cast by the order of Suvadana. The sailors came. They saw Dharana and said, "O great man, the merchant-son named Suvadana, the inhabitant of China, who belongs to the town of Devapura is waiting in the ship and asks you to come. We are going to the shore." Dharana said, "What is that ship filled with?" The sailors said, "O good sir, that merchant-son has run down in prosperity due to his fate, but not in manhood. His ship therefore is not filled well with precious

goods." Dharana said, "If it is so, may the merchant-son come without any obstruction to this much distance." This was put before Suvadana. He came and Dharana said to him, "O merchant-son, you should not get angry. I ask you something on account of certain reason." Suvadana said, "May you speak." Dharana said, "Of how much worth in money, is there property in the ship?" Suvadana said, "O good sir, on account of the adverse nature of my fate, I am ruined. Still, as one should not give up human effort, I, whose value of merchandise is only the spirit, have started to Devapura having taken goods worth only a thousand gold coins." Dharana said, "If it is so, then give up the merchandise. Load your ship with my gold. When you reach the shore, I shall give you one lac worth in gold." Suvadana said, "What is the use of a lac worth in gold? You alone are very much." He (i. e. Dharana) gave up [40] his previous vessel. He filled it with gold. The number was settled. Dharana came upon the vessel. He saw Laxmī. He was satisfied in his heart. She became afflicted. Dharana said to Suvadana, "This is my

wife." He also became glad. The ship proceeded. It crossed the distance of five yojanas only.

In the meantime, a demoness named Suvaranā, the mistress of Suvarana-dvipa came there, moving through the sky and shaking the sea by her swift coming. She was unpleasing to the eyes like the ill-timed lightning. She said, "Oh, villain of a merchant-son, without doing a grateful act for me, where do you go taking this my wealth?" She held up the vessel and said, "O sailors, this wealth cannot be taken without giving me a human sacrifice. So either give a human sacrifice or abandon this wealth. Otherwise, I shall kill you. If you do not give even a single one of these, I shall wreck your ship having produced a calamity." Dharana thought, "Oh, this Suvadana will be deprived of his wealth! He is a benefactor by getting me Laxmī. She also says so. Therefore, this is only suited to the occasion. I shall be a human offering." Having so thought, he said to the demoness, "O divine lady, I have done so, without knowing. So do me the favour. I indeed am the man as an offering.

Accept me." She said, "If it is so, then throw yourself into the sea, so that I may kill you." Laxmī thought "I am favoured by the divine lady," Then Dharana said, "Friend Suvadana, you should take Laxmī to my elders." So speaking, he threw himself into the flow. She then pierced him[41] with a pike and took him to Suvarna-dvīpa. Thus the demoness was satisfied and the ship started towards Devapura.

In the meantime, he, whose life had reached the throat, was seen in good time, by Hemakundala who had started towards Ratna-dvīpa. He recognised him. The demoness was known to Hemakundala before. Then speaking 'Alas, why is this improper act done?' he was released from the demoness. The dressing of his wound was done by the recipe of the twig of the herb described before. He, on account of his life still remaining, became conscious. He recognised Hemakundala. Dharana asked him the account of S'rīvijaya. Hemakundala narrated it to him, telling that that high-souled one had his life preserved. Dharana was satisfied. Hemakundala, taking Dharana started to-

wards Ratna-dvīpa. He reached the island named Ratna-dvīpa. There the herd of deer, being attracted by the sound of pleasant music begun by women of serpents and Gandharvas, paid attention to it and stood motionless. There the circle of directions was made fragrant by astringent and fragrant smell of Mustā grass thrown up on the surface of the earth battered by the strokes of the snouts of proud wild boars. It was full of thousands of lakes abounding in naughty royal swans in pure waters made fragrant by the pollen of flowers fallen from the trees on the bank. Its extensive lawns were worshipped as it were by the collections of flowers fallen from the tops of great trees. There all the groves of betel-trees were embraced by the collection of freely growing betel-creepers. There the amorous pleasures were commenced by Vidyādhara couples in the groves of uneven, thickly grown and fragrant Mandāra trees. There the forest of tall sandal-trees dropped down broken on account of being pulled by thick trunks of proud wild elephants. The waters of the sea, there, were laughed at as it were by

the thick groves of Tamāla trees which stood in the vicinity of the sea-shore. There the places were full of the sound of the collections of various birds, made happy by the water of uneven and beautiful beds of young trees. It was the dwelling-place of Siddhas and Vidyādhara. It had on it a high mountain named Ratnagiri. And also, [42]

It was closely embraced on all sides with the hands in the form of uneven waves, rising high, by the sea, like the graceful body of a beautiful woman. (44).

Having arrived there he passed through the mango-grove, being as it were bowed by the trees bent by the burden of fruits; being worshipped as it were by flowers of various trees, which fell as they became ripe; and being welcomed on arrival by bees humming with pleasing sound produced on account of drinking lotus-honey. (45-46)

He sat on the side of the well, waited for a Muhūrta, took mangoes, bathed in the well and took his meal. Dharana said to Hemakundala, "How did you come to this condition?" He narrated to him the account

as it stood. Hemakundala said, " O cruel-heartedness ! Then what is the use of him ? Say, what should I do for you ? " Dharana said, " All things worthy to be done, are done but my wife is in a bad condition; so bring about my meeting with her. " Then having thought, " I shall unite him with her after getting him big jewels from Ratnagiri," -Hemakundala said, " I shall unite you with her; but in this island there is a mountain named Ratnagiri. There my friend, a Kinnara named Sulochana lives. So having seen him, I shall take you indeed to Devapura. The union with her of him who has gone there, will as a rule take place indeed." Dharana assented to this. Then having taken Dharana, he started to the Ratna mountain,

And he reached Ratnagiri—where the collections of plantain trees were slowly swinging with sweet wind; where in the forest groves, Kimpurusas and yakshas enjoyed meeting in groups. (47)

It was full of noise of birds, satisfied with the juice of fruits of various kinds growing in the forest groves. There the

Its steep jutting rocks were full of the herds of proud wild elephants, who were drawn there by the rippling sound of the streams that flowed out from the hollows and the caves. There the Vidyadhara couples slept happily being tired with the strain of violent love-sports in the inner side of the groves of freely grown Mādhavi creeper. How ? [44]

There the heat of his exhaustion was removed by cool and sweet breeze, strongly smelling of the fragrance of sandal trees, Lavanga creepers and Lavali plants which were set into motion. (52)

He was observing it. It was full of innocent women of Siddhas who were laughed at by their clever lady-friends, — women who being already enraged in love on seeing their forms reflected in the walls of translucent jewels of the beautiful cave-houses, were made more enraged on seeing their lovers enthusiastic to pacify them. At some places, it was fanned by active and strong movements of the freely grown chowries pure like the moon-rays and clear like dew, of the collections of beautiful yaks, moving on the

mounds. At some places, the parts of land were full of the roaring sound of proud lions, who stuck their feet high on the lap of the surface of the sky, whose manes shook and who were struck with terror on hearing the thunder of terrible clouds that gathered on the jutting rocks. It was beautiful with serpent-couples who were full of joy with sports and jests in the lap of thick and lovely sandal-forests. Then climbing the peak of Ratna mountain, the very saffron-mark of Ratna-giri, he went to the mansion of Sulochana. Its steep hedge was surrounded by small plantain trees. It gained a victory over the palace of Indra by its beauty. It had beautiful statues placed on the big pillars for ornamental pending arches. Its steep walls were beautiful with paintings. It appeared beautiful with altars and fine windows. It had translucent floor of jewels. There the ceremony of worship was performed by fragrant flowers. There he saw Sulochana, playing upon a lute along with Gandharva-dattā. He was welcomed by Sulochana. The proper ceremony of welcome was accorded to him. Sulochana asked

Hemakundala. " Whence have you come and from what place is that great man, and for what purpose have you come ? " He (i. e. Hemakundala) narrated the purpose of coming, beginning from his meeting in good time with Dharana on Suvarna-dvipa, and ending with the giving of jewels contemplated by him." He also heard this with eyes blooming with joy. Then having waited there for some days, he (i. e. Hemakundala) took big jewels. Dharana was then led by him to Devapura. He was left outside the city, and was given the jewels. [45] He (i. e. Hemakundala) said, " Stay here and wait for your wife." Dharana assented to it. Hemakundala went away.

Dharana, again passing some time outside, entered the city. There he was seen by merchant Toppa. Thinking " Oh, he seems to be alone, unseen before and bearing beneficial form ! So there must be some cause ! " - he (Toppa) led him home speaking in pleasing terms. The courtesy was shown. The merchant asked, " Whence have you come ? " He narrated his account beginning from his stay in and departure from Mākandī and ending with his arrival in Devapura. He

shore. Suvadana saw the king with many nice things. He (i. e. the king) was satisfied. The king did him favour saying, "Your ship will be free from duty." He then went to his ship.

In the meantime, having known that the ship had come from the country of China, Dharana went out. He saw Suvadana and Laxmī. He was glad at heart; but Suvadana and Laxmī felt ill at ease. The seat was given to him. They asked him the account and he narrated it to them. Then Suvadana thought, "Oh, the consequences of my actions! What adverse nature of my fortune! Only I did an improper act; but the object of my desire is not accomplished." Having so contemplated, he said, "O respected sir, it is nice that you are alive! So take this your property." Dharana said, "O merchant-son, even this life belongs to you through whom this meeting with Laxmī has taken place. What is then the worth of property?"

Some time passed away. He said, "Come; let us enter the city." Laxmī said, "O dear one, we shall enter to-morrow; for,

deposited jewels (with Toppa). He said to the merchant "Conceal these." The merchant concealed them.

On this side, soon after Dharana fell into the sea, Suvadana consoled Laxmī. He said, " O charming one, the world is such. Here the meetings end in separation. So you should not be dejected. He has been lost not only to you but also to me." Then Laxmī, full of deceit, said with her eyes filled with the water of tears, " What dejection have I when you are alive ?" Then as few days passed, Suvadana seeing much gold placed in the ship, thought, " That poor man is indeed dead. This gold is much. His wife is young and beautiful. She is after my mind. So what is proper here ? Or, this is proper that she should be accepted (as a wife). Which man who is not a fool will abandon the wealth that has of its own accord come ? So I shall take her as my wife." Then thinking, " Women can be won with jokes," he began jokes like an [46] accomplished lover and won her heart. He used the word ' wife.' He took gold for himself. Some days passed. The boat came to the

shore, Suvadana saw the king with many nice things. He (i. e. the king) was satisfied. The king did him favour saying, "Your ship will be free from duty." He then went to his ship.

In the meantime, having known that the ship had come from the country of China, Dharana went out. He saw Suvadana and Laxmī. He was glad at heart; but Suvadana and Laxmī felt ill at ease. The seat was given to him. They asked him the account and he narrated it to them. Then Suvadana thought, "Oh, the consequences of my actions ! What adverse nature of my fortune ! Only I did an improper act; but the object of my desire is not accomplished." Having so contemplated, he said, "O respected sir, it is nice that you are alive ! So take this your property." Dharana said, "O merchant-son, even this life belongs to you through whom this meeting with Laxmī has taken place. What is then the worth of property ?"

Some time passed away. He said, "Come; let us enter the city." Laxmī said, "O dear one, we shall enter to-morrow; for,

to-day, my dear one should stay here." He assented. He had his bath. Laxmī and Suvadana planned, "We shall kill him by some means this very day, in the night after he has taken his food and drink. He was made intoxicated. He was made to drink wine. He was given food. The day passed away. [47] The night came. The bed was spread. He and Laxmī sat. She put a noose round the neck of him—who was under the influence of wine and was experiencing indistinct condition as if he were in a dream;—but he bent down. Suvadana and Laxmī thought that foolish Dharana was dead and they left him on the sea-shore. They went to the ship. He (i. e. Dharana) gained his consciousness by the sea-breeze. He contemplated, 'Alas, what is this? Is it a dream or a magic or the mental illusion or truth?' He recognised the sea-shore. He felt sure that it was the truth. Having got up, he thought, "Oh, the action of Laxmī! Oh, the manliness of Suvadana! Or, like a vicious horse she has started on a wrong path; like the enjoyment of Kimpāka fruit, she has yielded evil results; like the

action badly performed, she has produced demerits; like the night of the final annihilation, she is covered over with the qualities of Tamas (darkness, in the case of night). A woman is indeed of this type. And also,

Fire can be grasped with ease; and even wind and a serpent by some way; but the mind of a woman cannot be grasped even by many thousands of ways. (53).

Then why talk about her ? This is not fit for Suvadana. Or, a woman, is like wine, increasing intoxication and passion. He also acted like this, with his mind insatuated by the poison of the objects of senses."

Thinking so, he was seen at the time of the dawning of the sun, somehow, by men (who were) engaged by the merchant (i. e. Toppa), and whose eyes were filled with tears. (54).

They said, " O merchant-son, [48] we were sent for the purpose of finding you out in the night by merchant Toppa who had a suspicion since you did not return. You are found now after great difficulty. So come; let us go. Set at ease the

heart of the merchant, burnt by the fire of many anxieties." Then thinking, "What a difference between men!" Dharana proceeded, entered the city and saw the merchant. In a lonely place, the merchant said, "Dear one, whence have you come? Why do you appear dejected?" Then thinking, "This is shameful and unworthy to be narrated,"—Dharana whose eyes were filled with tears did not speak. The merchant said, "Dear one, I have heard that a ship had arrived from China. Have you met it or not?" Then Dharana said in tones choking (with grief), "O Respected sir, I met it." On account of the excess of grief the tears began to flow. Then thinking, "His wife must indeed be dead; otherwise how could he have such a degree of sorrow?"—merchant Toppa said, "Dear one, was it the same ship?" Dharana said, "Yes." The merchant said, "Is your wife all right?" Dharana said, "Respected sir, all right." The merchant said, "What is then for you the cause of dejection?" Dharana said, "Respected sir, it is not worthy to be narrated." The merchant said, "Then why are

you dejected?" Dharana said, "I am!" The merchant said, "What is—'I am'?" Dharana said, "This." The merchant said, "What is—'this'?" Dharana said, "Nothing." The merchant said, "Dear one, what is the use of speaking such vague expressions? Tell the truth. [49] And I am not unworthy to be told. I have become your elder." Then thinking it is not proper to break the order of an elder, Dharana said, "As it is the order from your respected self, even the matter of such a nature is spoken by me." The merchant said, "O dear one, there is nothing improper in following the order of elders." Dharana said, "O respected sir, if it is so, my wife is well as to her life but not well as to her character." The merchant said, "How do you know?" Dharana said, "From her action." The merchant said, "How?" Then he narrated all the account beginning from his food and ending with the sea-shore.

Having heard that, merchant Toppa became angry with Suvadana. Having left Dharana, he went to the king. He requested the king against Suvadana, as the facts stood. Suvadana was called by the king

and was asked, "O merchant-son, your wealth is heard to be enormous. So tell clearly how you earned it." Then Suvadana, who had no suspicion said "Sir, it is hereditary." The king said, "How did you come by your wife?" He said, "She was given to me by elders." Then merchant Toppa was excited. He said, "Wholly false, sir!" Suvadana said, "Then what is true in this case?" The merchant said, "The property and the wife belong to Dharana. This is the truth." Then Suvadana, whose heart was agitated, said, "O extraordinary astrologer, what is the test in this case? This is the royal court." Merchant Toppa said, "The royal court is common to all; and as to the test, he (Dharana himself) lives." Suvadana said, "O great king, I have not [50] heard even the name of Dharana. May the lord examine the matter." The king said, "O merchant, bring Dharana and you (Suvadana), bring the woman." Both of them sent their own men with royal officers. They brought Dharana, whose mind was made prone by the pressure of the merchant, though he did not desire it himself; and others brought

Laxmī, whose heart trembled with fear. The king saw them and said "O charming lady, have you anywhere seen this merchant-son?" She said, "Sir, I have not seen him." Then he asked Dharana, "O merchant-son, is this your wife?" Dharana said, "Sir, what is the use of asking this? Your lordship has heard what she has spoken." The king said, "O merchant-son, it is therefore that I ask!" Dharana said, "Sir, if such is the insistence of your lordship, she was my wife then and not now." The king said, "Was this merchant-son seen by you?" Dharana said, "He himself knows it." The king said to Suvadana, "O merchant-son, have you anywhere seen him?" Suvadana said, "I have, sir, not seen him." The king said, "Let it be; what is the use of this? Tell, you, what is the amount of property in this case?" Suvadana said, "Sir, the ten thousand blocks of gold bricks are in question here; moreover there is some insignificant goods." The other (i. e. Dharana) also was asked. Dharana said, "It is just so." The king asked, "Eh, what is the amount of your blocks?" Dharana said, "Sir, I do

now know." The king said, "How do you not know the amount of your own goods?" [51] Dharana said, "I prepared them in such a way that I do not know the amount." Then the king said to Suvadana, "O good man, may you tell." He said, "O lord, I even do not know (their process) beyond doubt." The king said, "Oh, if the matter so stands, what should I do?" Dharana said, "Lord, it does not matter very much; why speak more? I do not contest against him. Let him then take my wife and property." Suvadana said "O great men, even this is very much of you that you do not bring an accusation against me." Dharana said, "I am (only) shown as your accuser!" Suvadana said, "If you are not my accuser, why do you then proceed with the action?" Merchant Toppa said, "O shameless sinner, having even acted thus, do you also speak in this manner?" Merchant Toppa again said with extreme anger, "O great king, what is the use of speaking more? If this is not the property of Dharana and that woman not his wife, I put then my life along with all my belongings for forfeiture. Let your lordship order all

ordeals." Dharana thought, 'He is drawn indeed by the bond of love towards me. So even at present it is not proper to show indifference.' He then said, "Sir, if this is the insistence of the sire, then enough of ordeals. There is indeed another remedy." The king said, "Say, what sort of remedy?" Dharana said, "Lord, those my blocks are marked by my name." The king [52] said, "What is your name?" Dharana said, "Sir, Dharana." He asked even the other. The other said, "Sir, Suvadana." The king said, "If so, then the matter is clear, only bring some blocks here." Then the commission was sent; the blocks were brought; the king saw them from outside; but did not see the name of Dharana. He said "Eh, here there is no name of Dharana!" Suvadana said, "Your lordship is then the authority. Moreover, sir, he even still holds his life having spoken a great lie in the presence of the lord! Your lordship has known what he proved." The king said, "O Dharana, what is this?" Dharana said, "Sir, it is not otherwise (than what I said); having got them broken in the middle, may your lordship observe."

Having then heard this, Suvadana felt agitated and merchant Toppa became glad. The goldsmiths were called; the blocks were broken and the name of Dharana was found. The king became angry with Suvadana and Laxmī. He said, "Eh I kill this great rogue bearing the disguise of a merchant; banish this not-Laxmī who has spoiled both her life and character, from my kingdom; hand over all this wealth to merchant Dharana. Moreover, say, great man, what else should I do for you?" Dharana said, "Lord, enough of this wealth to me. May your lordship do me the favour by offering protection (non-fear) to Suvadana." Having then thought, "Oh, what greatness he has!" the king said, "O merchant-son, [53] this is not proper: still your words can not be transgressed; so you know that best." Dharana said, "This is the favour of the lord; so I am favoured by your lordship." The king said, "O merchant-son, accept your property." Dharana said, "As your lordship orders." Then being headed by the commission of principal citizens from the king, Dharana, along with Suvadana went to the shore,

The gold was counted by the committee and was handed over to Dharana. Then Dharana said, "O Suvadana, give up dejection; have your manhood; who does not commit error by the pressure of fate? Moreover, I have promised you a lac of gold; but by you on account of the generosity of heart thought much of my own self and not of a lac of gold. You said, 'What is the use of a lac of gold? You alone are very much to me.' This word of respect is priceless. So accept now that which you think proper." And being thus spoken, Suvadana felt ashamed. He did not speak. Then having taken eight lacs of gold, Dharana, after paying his respects to the king and putting all goods in order, went to the house of merchant Toppa. He stayed for some time with the merchant. When the time for meals arrived, they took their bath and their meals. After meals, Dharana, having fallen on his feet, said to merchant Toppa, "I beg of my sire something, if the sire does not turn down my request." Then merchant Toppa, with his eyes dilating under the influence of joy,—having thought, "Oh, I am

satisfied ! Oh, I am fortunate ! Oh, how good my life has been ! Oh, my birth is well-fulfilled ! [54] For, even such a great man, who is veritably a desire-yielding tree of all beings, and who is the desire-yielding jewel of three worlds, requests me !"—said "O dear one, even if you beg of me my own wife along with my sons and servants for the purpose of making them your slaves, still I, being attracted by your action behoving a great man, will not break your request." Dharana said, "Sire, if it is so, then give me three promises." Having smiled a little, merchant Toppa said, 'Dear one, who will be able to control a person who breaks one promise, in breaking three promises.' He then gave him three promises. Having said, Sire, 'I am favoured,' he asked the treasurer of merchant Toppa to hand over those thousand priceless jewels deposited into his custody,—the jewels which were given by Vidyādhara Hemakundala. Then he (i. e. the treasurer) having taken them handed them over saying, 'Whatever the respected one orders.' Then having taken half of them

and after making the worship of the feet of merchant Toppa, he again fell on his feet, speaking, "Sire, this is the request!" Then having thought for a long time, "Oh, how I am deceived by him! If I do not accept, he will take ill. He has checked me from my future (denial)."—merchant Toppa welcomed Dharana saying, "My dear one, your request is granted."

Then he, being much honoured by the merchant, came to his own city with a great caravan. The report spread among people that Dharana had come. The king went out to meet him. Having been led with great pomp, he entered [55] the royal mansion. There he, after his bath and decoration, was given respect by the offering of courtesy. Then he went to his own mansion. His parents were satisfied. They gave many alms. They then invited the king and with him (i. e. the king) he was even given more respect. The Brahmanas, knowing four Vedas and others were honoured with deserving respect by him. And they also in turn paid their respects to him. Then his parents asked, "Dear one, where is your wife?" Dharana

said, "Enough of her talk." They thought, "Alas, has she done what fittingly a woman would do ! So enough of injuring his vitals by these words. We shall know it from another source." In the meantime the king, whose heart flushed with his (Dharana's) manliness and whose eyes bloomed with wonder, went to Dharana for the purpose of promulgating his order along with the beating of a drum. Dharana offered him fitting courtesy. He was asked the reason of coming; and the king gave his own opinion. Then, having fallen on his feet, Dharana said, "Lord, enough of drums; but as your lordship should be obeyed, I beg the request." The king said, " May the respected one speak out. " He said, " May your lordship set all the imprisoned living beings free in your kingdom and offer non-injury (non-fear) to all living beings. Then he said " What large-heartedness he has ! O the action of the merchant-son deserving a great man ! " Having spoken like this, he ordered the attendants, " Eh, by means of the gong of the prison, let the release of all the prisoners in my kingdom be made. Let the non-fear (i. e. protec-

tion from the attacks of others) be given to all living beings.' Then, having spoken, "Whatever your lordship orders." – they fulfilled the order of the king. His parents also were satisfied with this act deserving a good person. [56] They, with their eyes wide open with joy, did the fitting honour to the king. Then passing some time with Dharana the king went out.

Even Dharana, in company of his friends who met after a long time, went to the garden named Malayasundara. He found in the bower of a betel-creeper, the son of a good family Revilaka by name who had come there for sport and who was appeasing his angry beloved. He (Dharana) was reminded of Laxmī. He contemplated, "Oh, how the hearts of passionate people do not see the highest object!" He acquired the averseness to the world. He went to the As'oka grove which was situated in one part of the garden.

And he saw there a teacher named Arahadatta on a clean seat, surrounded by his pupils. His passions had died away. (55).

His mind was quite pure. He possessed

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57. 1.]

knowledge. His body was emaciated with various penances. He had conquered the god of love and also his mind was fixed on the absolution which is beyond physical pleasures; (56.)

Having seen him, the thought came to Dharana,—“ He alone who has given up the residence in the household successfully lives in this world. (57)

Wife, wealth, relatives, mother and father are like illusive magic-show. Still a man practises sin. (58)

The sense of gratitude toward the wife and others also result in infatuation; because there is no other gratitude for mortal men except religion. (59)

And religion too can not be acquired by those whose inflow of actions is not turned back. The turning back of the inflow of actions is not possible for those who live the life in a household. (60)

[57] Surely there is the sinful activity. With the sinful activity injury to life increases. A religion performed with injury to

life is not laid down by the givers of scriptures. (61)

Even at the end, all should in the world of living beings abandon (i. e. the householder's life) as a rule; enough then of that sin." (62)

Thinking thus, he in whom the thought-activity in relation to right conduct was produced approached along with his friends the feet of the teacher which were sinless and bent upon absolution. (63)

He along with his friends bowed down to that divine teacher and the recluses. And they gave the benediction to attain religion to all of them with due ceremony. (64)

They sat on the clean surface of the garden in front of the recluses. And the teacher asked them in sweet tone, "Whence have you come?" (65)

When he asked like this, Dharana said " O divine sir, we are from this place; Moreover, I have a mind to give up the life of a householder. So may the divine lord order what I should do." Then thinking, " What a form he has! What man-

ners he has ! " Arahadatta, in order to test his intention said, " O dear one, the constraint which is the receptacle of all happiness, should be practised by one who has abandoned the householder's life with a desireless mind, having chastised the senses which are engrossed in their respective objects of pleasures and having extinguished the fire of sinful taints. And it is extremely painful to the soul who is influenced by the endless impressions of the objects of pleasures. Even after giving up the world, some do not become successful to observe it on account of the taint of actions done before; they get perplexed; they take to false resorts. These people have given up constraint. O long-lived one, they are neither the householders nor the friars and they destroy their manhood, making it useless for both the worlds. [58] When it is so fixed, it is not proper to renounce the householder's life without assessing oneself and without thinking what is worthy to be abandoned and accepted. " Dhazrana said, "It is just such as you order. But, My notion is that the householder's life is worthy to be abandoned; and the ascetic

life is worthy to be accepted. The comparison and discrimination is for those beings who are under the sway of miseries. (66)

The teacher thought "What meritoriousness he has ! He has understood the world as it stands. To him has come the knowledge of the religion of Jinas. So I shall praise it (i. e. religion of Jinas) and (show) the difficulty of its achievement; so that his friends also may come to enlightenment." He said, "O dear one, hail to you ! For you have known what is worthy to be known. You have obtained the knowledge of the religion of Jinas which is difficult to be obtained by all people. So make this (knowledge) successful by following it properly; so that, the object desired by you, may be accomplished ! Indeed the people who have not practised the path of the highest good which is without the sinful transgressions, are not of such a sort; but they are addicted to the objects of pleasures and can not see the highest goal. And hear my life which contains such an incident." Dharana said, " May the divine lord narrate " Arahadatta said, " Hear,

In this very country there is a city named Achalapura. There was a King named Jitas'atru and he had two sons named Aparājita and Samaraketu. Aparājita was the heir-apparent, while the other was a prince. For the maintenance of his status as a prince, the city of Ujjainī was given to him (i. e. Samaraketu) Thus some time passed away. On some other time, the king of the border named Samarakesari attacked the city. [59] Then Aparājita went in order to punish him. Aparājita punished him. While coming, he came upon the teacher named Rāha, the rise of merits incarnate, the desire-yielding jewel of all desires, in a place called Dharmārāma. Having seen him, the averseness to world was born in him. He asked him the religion as it was. He told it to him according as it was preached by great teachers. He gained knowledge. His action that deludes the right conduct was destroyed and quietened. Then he, realising this world of living beings like the illusive magic-show, took to renunciation. He attempted towards constraint and penance.

Some other time, he, always wandering

at the feet of the master in proper constraint, came to a place called Tagara. In the meantime, the recluses of revered Rāhu Ks'amās's'ramana, the pupil of teacher Rāha came there from Ujjainī. They were properly received. They were questioned as to whether the monastic life in Ujjainī was free from molestation. They said, "The monastic life is nice there. Only the prince and the son of the chaplain are bad. They molest the recluses according to their powers. The molestation is with regard to them."

Having then heard this, Aparājita thought, "Oh, what carelessness Samaraketu has! He can not control even his servant. So taking permission from the teacher, I shall go to Ujjainī. I shall make those boys quiet; so that they may not gather the roots of ignorance. By the development of worldly life, the hatred for the recluses is produced. I possess the power to make them quiet." Then he took the permission of the teacher; the teacher sent him and he came to Ujjainī. He entered the fold of revered Rāhu Ks'amās's'ramana. He was offered courtesy as was proper. [60] The time for

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begging the alms came. He started. The recluse said ' You are a guest; so wait here. ' He said, " I can not wait. I am dependent upon myself for food etc.; only show me the houses which are prohibited for alms. " A boy-pupil prohibited him saying, " This is the house of an adversary; do not enter it. " - and the boy-pupil returned. He first entered the house of the princes. In a loud voice, he cried out the religious benediction. The attendants of the harem were afraid on seeing him. Then having thought, ' Alas! the sage will be maltreated! ' - they signed him to go away quickly. Having then disregarded them and feigning deafness, he cried the religious benediction with loud voice. In the meantime, on hearing the sound of the religious benediction, the princes, with their lotus-like faces gladdened, came from the terrace of the mansion. The door was closed. They bowed to the recluse very fervently. He gave them the religious benediction. They said, " O recluse, dance, " He said, " How am I to dance without song and music? " The princes said, " We shall do song and music. "

The recluse said, "Well!" They did the song and music without proper beats. Though in the heart not angry, the recluse became (externally) angry. He said, "O sons of a cowherd, why do you ask me to dance with this knowledge!" On hearing this, the princes got wild and rushed against the recluse with the purpose of striking him.

Thinking, 'There is no other remedy', he dislocated one in all his joints, having taken them lightly, as he was clever in the tricks of fight and his mind was full of mercy. [61] Then ran the other; he too got the same deal. Then, having opened the door, the recluse went away. He sat in one place being engrossed in the reading of scriptures. The others (i. e. the boys) also remained unconscious at the very place. The servants saw them; and called them after having sprinkled them with water. When they did not speak, it was then announced to the chaplain and the king just according to the account of what happened (lit. this): 'A certain recluse did the boys thus.' Then having seen them, the king went to the teacher. He bowed to the tea-

cher and said, "O divine sir, excuse me this fault of the boys." The teacher said, "I don't know what it is." Then the king narrated the account. Then the teacher said, "On account of the power of love for the fulfilment of the order of one who has given up attachment, and on account of strong non-attachment to the body of this world and fear (for the loss) of the next world, the recluses forgive all living beings and they (do not injure them) even at the fear of life. Still however if some one might have done it with some cause, I shall get it then asked to the recluses." Then the recluses were asked by the teacher. They said, 'Divine sir, we do not know.' The teacher said, "O great king, the recluses have not done this." The king said, "O divine sir, a recluse has done it. There is no doubt about it." The teacher said, "O great king, if it is so, then it must be like this. There is a recluse who has come as a guest. He might have done this." The king said, 'O divine sir, where is that recluse?' The teacher said, "Show him to the king."

A hermit showed him in meditation not

very far in the vicinity of a S'āla tree. [62]
 The king recognised him. He, being ashamed of the faults of the boys, bowed to him. The recluse gave the religious benediction. Then he said, "O great S'rāvaka, is it proper that in your kingdom, there is the insult of recluses, and the state of having no master for the princes?" Then the king, with his eyes filled with tears, said, "O divine sir, I am very much ashamed of this careless act. This is my fault. Still may the divine one do the favour; and set up (the joints of the limbs of) the princes." The recluse said, "I shall join them (i.e. limbs) along with the quality of right conduct also; not otherwise." The king said, "O divine sir, I agree to it; only the princes should be asked." The recluse said, "Ask soon." The king said "O divine sir, they are unable to speak." The recluse said, "Come; we shall go there. I shall make them speak." The king came to the princes. They saw the prince like great austere sages, with all their activities abandoned. The recluse took under his control only their mouths. He asked them, "O boys, this is the foreboding

the blossoming of the flower of the tree of actions produced out of carelessness and maltreatment of the sage; and its fruit will be the great pain in the hell. If you then feel repentance, then take to hermit-life which is the axe for tree of actions. I shall make you free from this calamity and become the helper of you who are prepared for the acquirement of the other world." The boys said, "O divine sir, this is the favour. We are ashamed of this act of carelessness; we feel great repentance; [63] if the elders permit us, we shall take to hermit-life. Then the elders permitted them. The recluse joined them by putting together the joints of the limbs and also by putting in them that great merit (of right conduct) Then they took to hermit-life. The merit of a recluse ripened in them. And some time passed of them, doing just as they were asked. And on account of the rise of actions in the son of the chaplain who was one of them, the malice to the teacher was produced in him with the idea, 'I am made a hermit with force by the sage.' He neither censured the teacher nor confessed ba-

fore him. Then having died, on the expiry of his due age, he was born in Is'āna-heaven and enjoyed there celestial pleasures. Some time passed of him who remained submerged there in the ocean of pleasures.

Some other time, when he was surrounded by charming celestial damsels, the garland of fragrant flowers withered; the desire-yielding tree shook; the bashfulness and the beauty disappeared; the celestial clothes faded; a sense of degeneration was born; the sleep came on him; the passionate desires were destroyed; the sight flickered; the trembling was produced; and the sense of disgust increased. Then he thought, "Alas, what is this!" He recognised the signs of his fall; he felt dejected in the heart; the attendants also felt sorry; the celestial women began to weep. Then, "What is the use of these acts of infatuation? I shall then ask Tirthankara Padmanātha, "Where am I to be born? Shall I be awakened to knowledge easily or not?"—with this idea, he came to the country of Pūrva-videha. [64] The lord of three worlds was bowed to by him and he asked (the questions). The divine

lord said, "Your birth will be in the city of Kausa'ambī in the southern half of Bharata in the Jambu-dvīpa. You will be awakened to knowledge with great difficulty. You have taken up the seed of ignorance in this way by the malice to your teacher." The account of his previous birth was fully narrated to him. He then contemplated, "Alas, the result of even this much malice towards the teacher is so terrible!" The revered lord said, "O beloved of gods, it is less in this case. Here indeed, a grateful man should think well of the benefactor of this world; what then to talk of the benefactor of the other world? The teachers are the benefactors of the other world; because they destroy the disease of false knowledge; they drive away the darkness of ignorance; they put one in the process which help to acquire the highest place; drive one onward through obstacles; and deposit in one the jewels in the form of merits. Thus, O beloved of gods, they free one from the existence in this world which is full of birth, old age, death, disease and grief; and take one to absolution and highest happiness. Then tra-

lice towards people like these destroys the right belief as it is the malice towards merits; it produces ignorance it removes good acts. Then those souls, O beloved of gods, get bound so much to action even within a moment, which fully ripens in such dire consequences that they obtain ignorance and false knowledge lasting for a number of births.

The persons, with right knowledge and right belief, who have completely given up carelessness, and who have no desires for this world or the next, cross as a rule, the ocean of births. (67)

And not the remaining." The god thought, "It is like that, and not [65] otherwise. So, I do not know, what will this acquisition of ignorance result in, for me?" The divine lord said, "It has a small root-cause; so it will end in the next birth." The god said, "O divine sir, through whom?" The divine lord said, "Though your brother bearing another name Mūka." The god said, "Divine sir, what is his first name and for what purpose is this second one?" The lord said, "Hear,

His first name is As'okadatta ; but (this second name) Muka is by this reason. In this very Kaus'ambi, in the times gone by, there was a merchant named Tāpasa. Though he performed acts of giving alms etc., he was very careless; though he had great wealth, he kept himself engaged in his profession always. Then having died under the taint of the meditation of painful things, he was born a pig in his own house. He remembered his previous life on seeing the place enjoyed by him before. On some other time, when there was a day for festival, the food was almost ready and the time of serving food arrived, the woman-cook whose meat was carried away by a cat, killed the pig secretly and cut it for the purpose of meat, due to the fear of the lord of the house getting late.

Thus, being under the influence of anger he was born in that very house as a serpent after his death. Even having seen the woman-cook there, he, being overpowered with the confusion caused by fear, remembered his birth on account of the peculiar nature of the consequences (of his action). On account of the strange nature of the consequences

of his actions, he was not caught by tainted impressions and he trembled. In the meantime the woman-cook found him. Then she [66] raised a cry, "A serpent! A serpent!" Having heard this, the servants came taking in their hands the wooden hammers. They killed him.

Thus having died with compulsory suffering without any desire to stop the fructification of actions, he was born as a son to Bandhumati, the wife of his own son, named Nāgadatta. He was born at a proper time. His name was settled As'okadatta. After the year passed, he, having seen the woman-cook and the father and the mother, had the remembrance of his life on account of the incomprehensible power of actions. He thought, "The daughter-in-law is the mother; and the son himself is the father. Hence, lie upon this worldly life! How will I call the daughter-in-law mother and the son, father?" He took the vow of dumbness. The rumour spread—'Oh, he is dumb!' Thus twelve years passed away. There came a sage named Meghanāda who possessed the special powers of four kinds of knowledge. He knew his

heart's desire. He sent to the house of Nāgadeva a recluse, by name Sumangala, who was clever in the way of speaking, and asked him — "Speak there to As'okadatta who sits on the terrace of the house, 'Oh, boy, I am sent by my teacher. He says,

O recluse, what is the use of this vow of dumbness? Having known the religion, take to it. Having died, you have become a pig, a serpent and a son's son." (68).

[67] Then that recluse went saying, 'Whatever the master orders.' He conveyed the message of his preceptor. The other said with a bow, "Where is the preceptor?" The recluse said, "Boy, in the sanctuary called S'akrāvātāra!" He said, "Come; let us go." The servants of the the dumb were wonder-struck. They thought, "What power this divine one has! So let him go; perhaps there may turn out something better!" He went in the vicinity of teacher Meghanāda. He bowed to the teacher. The teacher gave him the religious benediction. As'okadatta asked, "O divine sir, how do you know my account?" He said, "By the power of knowledge."

As'okadatta was astonished, "What a miraculous power of knowledge you have !" Then the divine lord, knowing, 'He will get knowledge' expounded to him the religion. He became enlightened. On account of the impression of the previous birth, his name Mūka was not understood by him. For this reason then he has his second name."

When it was said like this by Padma-nābha, he (i.e. god) felt rejoiced. He asked the divine lord. "Now, where and in what way I shall come to knowledge?" The divine lord said, "On the mountain Vaitādhyā, knowledge will come to you by the sight of the pair of your ear-rings" Then, having bowed to the divine lord, he went to the city of Kaus'āmbī. He saw Mūka. He told him the account as was told by the divine one. Having held his hand with great regard, he said, 'I should as a matter of course be enlightened by you.' He said, 'I shall try according to my powers.' Then he (i. e. the god) led him to the mountain Vaitādhyā; and showed him the peak Siddhāyatana. He said, [68] "Oh, two things are most dear to me in this birth—this peak Siddhāyatana

and this pair of earrings of the name Rat-nāvatansaka. So let this remain here. You should do what I told you before." He deposited the pair of earrings in a part of the cave made by the heap of rocks and gave him (i. e. to As'okadatta alias Mūka) the desire-yielding jewel. He said, "This jewel will fulfil, in one day one purpose belonging to this world, by becoming a helper as soon as it is thought over. Then with the power of this jewel you should go to Vaitadhya."

He agreed to this. Both of them came to Kaus'ambī. The god went away in his own Vimāna. The god then died and was born in the womb of Bandhumati. She had a pregnancy-desire in the autumn for mangoes. And when that was not satisfied, she had a sort of disgust; her lotus-like face became pale; the foetus got afflicted; she became lean. In the meanwhile, the rumour spread, 'Oh, she, with her pregnancy-desire not fulfilled will not live!'

Then, infatuated with the affection towards his mother, As'okadatta thought, "The words of Tirthankara never mean otherwise; and

otherwise the going even to the Vaitādhya will not come about." He then contemplated over the mangoes in the presence of the desire-yielding jewel. The mangoes were produced. Her pregnancy-desire was satisfied. She gave birth. A son was born to her. His name was fixed Arahadatta.

He reached boyhood. Then that As'okadatta led him to recluses, made him bow to them on his feet. Afterwards the boy used to weep. Thus some time passed by. He grew to be youthful. He (i. e. As'okadatta) revealed to him the [69] religion; but it did not ripen in him. He said again but again it did not ripen. Thus some time passed by. Again As'okadatta told him the incident of the past life; it did not take effect in Arahadatta. As'okadatta said to him, "Why do you weep?" Then he (i. e. As'okadatta) by this very incident thinking 'what power the consequence of actions has!' adopted the life of a recluse. Arahadatta married four daughters of a merchant and some time passed of him enjoying nice pleasures.

Then As'okadatta observing the life of

a recluse without any sinful transgression, went to the abode of gods after the expiry of the due period of his life. He (i. e. Arahadatta) heard that recluse As'okadatta was dead. He performed his funeral rites. He (i. e. As'okadatta) was born in the heavenly world Brahmaloaka. He was given special divine insight. He knew the incident of Arahadatta by special knowledge called Avadhī. He knew, "He will not be awakened to knowledge in this way." He began the (application of the) remedy (to enlighten him.) All of a sudden, he produced a disease in him (i. e. Arahadatta). The disease of dropsy took place; his hands emaciated; his pair of feet was swollen; his eyes lost lustre; his tongue stuck up; his sleep disappeared; uneasiness was produced; and he had great pain. The physicians were called. He offered [70] then all his wealth. He said, 'Remove this pain.' They used medicines; but he felt no change. He was given up by the physicians. Then, he, being swayed by the excess of pain, said, 'I am not able to bear this body which is overpowered by a number of excruciating afflictions, even

for a day. So give me faggots; I shall enter fire." Having heard this, his relatives became dejected; his wives swooned; and the attendants wept.

In the meantime that god taking the form of a S'abara physician with the bag of his instruments and medicinal materials came to Kans'ambī. He cried out before the house of Arabadatta; "I am a S'abara physician; I can remove headache; make the deaf hear; remove the blindness; take away the skin-itches; uproot the disease of piles; make quiet the excruciating pain; and also cure the dropsy." Hearing this, they called him with great respect. The attendants of Arabadatta said to him, "Good sir, take away virulent dropsy of this (patient); whatever you ask will be given to you."

He said, "I am a physician devoted to religion; I am not greedy of wealth. So enough of money for me. But this disease is very difficult to be brought under control. It will not go away easily. In this case, the root-cause must be removed; and the opposite of that root-cause must be adopted. The

root-cause is of two sorts; one belonging to this world and the other to the next. Of these, one belonging to this world, is the disturbance of the elements Vata etc. which is the result of taking unwholesome things; the root-cause belonging to the next world is sinful actions. And among these, as even the temporal can not be without its relation to that of the next world, the root-cause belonging to the next world should be first removed. In the root-cause belonging to the next world the chief one is the false knowledge. When it is removed, one in whom the right belief is produced, [71] should follow right knowledge and right conduct. He should make the study of the words of Jinas, which purifies the dirt of mind, in the first and the last quarter of the day. He should hear in the second quarter their exposition which shows what is beneficial and what is not. He should not kill life even by the activities of mind, speech and body. He should not tell a lie. He should not accept what is not given. He should not practise the want of celibacy. He should not take to attachments like infatuation etc. He should

not eat in the night. He should observe forgiveness. He should realize soft-heartedness. He should give up deceit. He should destroy the greed of a dwelling. He should move unfettered by attachment to place. He should dwell in mountains, forests and gardens. He should be free from desires. Thus, O beloved of gods, the dropsy of this worldly existence itself will disappear; what then of this which merely comes from the attachment to this world ! ”

Then the attendants thought, “ This is better than death. ” They said to him, “ Oh Arahadatta, enough of death; do this. ” Then, thinking, ‘ This is even better than death; still what other way is there ? ’ He said, “ Whatever you like ! ”

The S’abara physician said, “ If it is so, then see my powers as a physician. Thus I prescribe to you. But you should remain firm. You should not come under the sway of infatuation. Do not lend your ears to unbeneficial friends. You should not make companions without character. You should not think much of the things of this

world; I should not be abandoned; you should not break my order." He agreed to this. Then the physician drew the magic circle with incantations. The townsmen met. Arahadatta was placed in the circle. Having repeated the incantations, in the presence of all people, [72] he used the medicinal herbs. He tied him motionless with the white cloth. He brought to his mind (repeated) the lore of the places of goddesses. He (i.e. Arahadatta) began to raise a bustle. He (i.e. S'abara) made him give out terrible cries; made him wallow on the surface of the earth; made him dash his limbs and sub-limbs; drove away strange illusions; and destroyed that disease, incarnate, put in by miraculous powers, the sum-total of the consequences of actions as it were. Surrounded by one hundred and eight diseases resembling his own form, (possessing) the body with bad odours, speaking that which cannot be heard, terrible even to the ears; what then to talk when actually seen ?] and extremely terrible in form on account of ill-smelling dirt of moss and mud. And the people saw it (i.e. the form of the disease). Then the people

were struck with wonder. They raised a cry, 'Oh what greatness the S'abara physician has!' He drove away in our presence the disease incarnate by the unforeseen method of a physician! What a wonder!' Arahadatta became free from disease. On account of the absence of disease, he got sleep. Within a short time, he was awakened by the S'abara physician. He said, "O good man, the disease of a greatly sinful action has left within our sight. So you should act in such a way as you are not caught by it again. Arahadatta saw it. He was filled with wonder. He felt afraid.

The S'abara physician said, "Good sir, you are made free from the affliction of the disease of sinful actions. You are brought to the condition where there is entire health and happiness. So henceforth, your good self should act in such a manner as there may be the absence of dirty sinful actions. When that is gone, you will attain the happiness of health, free from birth, old age and death [73], completely free from obstacles, unattained before throughout the worldly existence. I am also caught by your disease

of sinful actions; some measure of this disease is removed by me from you. To remove the remaining, I, being unfit to apply the highest remedy, have only applied this (ordinary) remedy. Then you even should resort to that highest remedy or resort to the life that I lead." The people said, "What then is that highest remedy?" The S'abara physician said, "The adoption of renunciation in the Order of Jinas! And when the renunciation in the order is adopted and followed with proper method, the disease never takes place. with The remaining disease will at once depart. My birth is of this type (i.e. low) on account of which I can not take to that great renunciation which is the thunderbolt of the mountains of all miseries. While, O good man, you possessing high birth and merits are worthy of this great renunciation. Otherwise take this; and wander with me taking this bag." The people said, "Oh, this is nice! Your brother also took renunciation; so you too may act like him."

Then Arabadatta, though his mind was not willing, took to it. Some recluse of that order came there. Then he took to renunci-

ation through him, outwardly though not with real spirit. The S'abara physician went away.

Some days passed away. He got disgusted of this life, on account of the rise of ignorance. Then having abandoned the manly effort, not minding his own family, not considering the calumny, not minding the future, he abandoned even the outward emblems of an ascetic. He came back to his own house. He engaged himself in resorting to opposite things. Some days passed away. [74] The god knew this. He again produced the previous disease. He was dejected. The people censured him. On account of the temporal love, the S'abara physician was searched for by relatives. He was found by luck. They said, "O good man, that disease which you treated, has relapsed. So do him the favour and cure it." The S'abara physician said, "Did he any unwholesome thing?" The relatives said, "O good man, we are ashamed of his action; still do us the favour." The S'abara physician said, "If he thus again takes renunciation!" Then though unwilling at heart he took renuncia-

tion. The S'abara physician in the same manner cured the disease and went away.

As some days passed by, again he gave up renunciation. The god came to know this. He produced the disease in him, even more virulent than before. The relatives said to him, "Why do you thus not look to even your own self? Either give up your life or follow his words." He said, 'I shall presently do it if I see him.' The S'abara physician was searched for by the relatives; by stroke of luck, he was found. With their faces bent down under shame, they said, "Your patient (lit. son) has improperly acted. He is caught by even more virulent disease; so what is the remedy?" The S'abara physician said, "There is no remedy for him; he is engrossed in the objects of senses; and is devoid of manly effort. This (pain) is less for him; later on he will have more miseries as a being, born in low life and as one born in hell. Still, out of deference to you, I shall examine him once if he (promises) to come with me." They agreed and told it to Arahadatta. He again became agitated. Still, having thought that there was no other way, [75] he agreed to

this. The S'abara physician was brought. He said, "O good man, this is the last treatment; so you should henceforth act well. You should do whatever I do; and you should not leave me." Arahadatta agreed to this. He was diagnosed. The people said, "O merchant-son, you should not now do an action worthy of a bad man." The bag was given to him. Both of them started out of the city and went to another village.

The god then created an illusion. They saw the sky darkened with smoke. They heard the sound of the cracking of bamboos mixed with the sound 'Alas, Alas!' They observed the flames, terrorising the sight. They found as if the village were on fire. Then having taken a bundle of grass, the god started to extinguish it. He (i. e. Arahadatta) said, "Oh, how can what is burning, be extinguished with a bundle of grass?" The god said, "Do you *know* this much?" He said, "How am I not to know this?" The god said, "If you know, why do you with the faggots in the form of body, then enter again the householder's life which has faggots in the form of many bodies, which is burning with anger

tion. The S'abara physician in the same manner cured the disease and went away.

As some days passed by, again he gave up renunciation. The god came to know this. He produced the disease in him, even more virulent than before. The relatives said to him, "Why do you thus not look to even your own self? Either give up your life or follow his words." He said, 'I shall presently do it if I see him.' The S'abara physician was searched for by the relatives; by stroke of luck, he was found. With their faces bent down under shame, they said, "Your patient (lit. son) has improperly acted. He is caught by even more virulent disease; so what is the remedy?" The S'abara physician said, "There is no remedy for him; he is engrossed in the objects of senses; and is devoid of manly effort. This (pain) is less for him; later on he will have more miseries as a being, born in low life and as one born in hell. Still, out of deference to you, I shall examine him once if he (promises) to come with me." They agreed and told it to Arabadatta. He again became agitated. Still, having thought that there was no other way, [75] he agreed to

etc. and which is fanned with the wind of ignorance?" He stood silent and was not enlightened.

They went a certain distance. The god proceeded by the forest-path which was full of sharp thorns. The other said, "Why do you, giving up the proper path, enter the forest?" The god said, "Do you *know* this much?" He said, "How can I not know?" The god said, "If you know, then how [76] do you, giving up the path of absolution, enter the forest of worldly existence, full of wild beasts in the form of a number of difficulties?" He stood silent and was not enlightened.

They went some way further. They halted at a village-temple. There also, a Vyānavyantara god, being worshipped by people fell upside down. He said, "Oh, the misfortune of this Vyānavyantara god that he though worshipped and placed up, falls upside down!" The god said, "Do you *know* this?" He said, "What is to be known in this?" The god said, "If it is so, why do you, though raised up to the place worthy

of worship by means of the renunciation of the householder's life terrible in result, having fully known the condition of a god and also the condition of absolution, fall upside down with the result of attaining the state in hell and low life?" He stood silent and was not enlightened.

They went some way. And they saw a pig who, having abandoned a fine preparation of rice, was eating some filthy thing of extremely bad smell. He said, "What a want of discrimination is on the part of this pig which eats filth abandoning the rice preparation!" The god said, "Do you *know* this much?" He said, "What is there to be known?" The god said, "If it is so, then why do you think highly of filthy objects of senses having given up the renunciation which gives extreme happiness?" He stood silent and was not enlightened.

They went some little distance. The god produced an illusion. They saw [77] a bull. He abandoned Junjumaya grass which was not very far, being only beyond one field; and stuck his desire on few straws

of Dūrvā grass which grew on one brink of a dry well. On account of his obstinate thought-activity towards his own evil, for the purpose of that (Dūrvā grass) he fell into the well-without tasting those few Dūrvā straws-in one part of the uneven inner frame of the well. His limbs and sub-limbs were, on that account broken. Having seen him, Arahadatta said, "Oh, what silliness there is on the part of the bull, who having abandoned Junjumaya grass and wishing for few straws of Dūrvā grass on the brink of well, has fallen there!" The god said, "Do you *know* this much?" He said, "How can I not know?" The god said, "If you know, then how, having abandoned great celestial happiness, resembling the Junjumaya grass, which is only a field's distance, do you throw yourself in the worse condition resembling a dry well, by fixing your desire on human joys which are as worthless as few straws of grass?"

When he heard this, the collection of his actions dropped away. He thought, "Oh, he is superhuman! Otherwise, how does he speak like this? And this is nice; rather he

should thus be called a brother. So I shall then ask him what high object is behind this." He asked, "Oh, who are you, so dear to me like As'okadatta?" The god said, "I am the very As'okadatta in another form." The other said, "What is the proof?" The god said, "For the purpose of your and my enlightenment the pair of earrings was deposited on the Vaitādhya mountain. I shall show it to you. What other proof then this is needed?" He agreed. Then [78] assuming the celestial form he led Arahadatta to the Vaitādhya mountain and showed him the pair of earrings Ratnāvātansaka on the peak Siddhayatana. Having seen it, on account of the strangeness of the consequence of actions, he remembered his past life. He was awakened to knowledge. He took to renunciation in real spirit. The god pardoned him and went away.

Of them, I, O Dharapa, am the son of the chaplain. Now such an idea does not come to the violators of right belief, knowledge and conduct, who have not studied the fundamentals of the highest good; and it is not that it does not bring about the religious per-

formance (i. e. the renunciation) to those who are not the violators and who have conquered the great enemy in the form infatuation; nor is there anything nicer than this. So make your human life successful by this (i. e. renunciation.) ” Dharana said, “ Whatever the revered lord orders; but I shall narrate this incident to my parents. They even may come to knowledge.” The revered one said, “ It is proper.” Then, in company of his friends who were enlightened also, he entered the city. He narrated this incident to his parents. They also became enlightened. They approved of the renunciation of a householder’s life. He did the fitting ceremony. With proper rites, he took to a hermit’s life along with his parents and friends, on being initiated by his teacher, Arhadatta.

Some time passed by. He studied religious scriptures; and practised a number of ceremonial vows. He acquired the fitness for the observance of moving alone in solitude. A desire for the same was produced in him, and on asking the teacher, he thinking it was proper, permitted him. His ideals

were fulfilled. [79] He took to the vow of solitary wandering. He, moving about, with a stay of one night in a village and five nights in a city, arrived at Tamralipti. He sat in a posture of observance.

Here that Laxmi, banished from Devapura was searched for by Suvadana. She was found in a place called Nandivardhana. She joined him. Then, taking her he went to his own country.

Some time passed by. He (i. e. Suvadana) also came to Tamralipti. He stayed outside. That sage (i. e. Dharana) was somehow seen by Laxmi, who went to the garden. She recognised him. Then the fire of her anger increased on account of the extent of the consequence of actions. She was as it were struck by thunderbolt. She thought, "What a sinful consequence of my actions has been, that again too he is seen! So this is only fitting to the occasion. I shall put by his side, a necklace with a broken string. Then I shall raise a cry 'Oh, stolen, stolen!' Then on account of the garden and by the sight of the necklace, he being confirmed a thief,

will be killed by Chandas'asana. Yesterday, the thieves, in the disguise of mendicants were arrested with stolen objects and were killed. So it has become well-known that those having the signs of a hermit also commit thefts." Having so thought, she did as she had planned. The guards ran and that sage was arrested. They called him but he did not speak. They searched for the necklace; they found it not very far. The citizens cried out, "The string is broken!" The king was informed. The king was astonished, "Oh, this is a strange thief!" He said, 'After examination, kill him!' [80] The policemen asked him. But as he did not speak, they who got angry with the idea that he was making a pretence, led him to the execution-ground. The gallows were fixed (in the ground). The sage was taken upon it. The Chandāla cried out, "O citizens, this one is to be killed, for he, under the disguise of a hermit has stolen another's wealth. Therefore, if any one will commit the theft of another's wealth, he too shall be killed in this way with terrible punishment." So saying, the Chandāl left the revered sage on the gallows. By the

power of penance, the gallaws came down on the ground; he was not pierced by them on account of the order of the deity who duly attended to him. The shower of flowers fell. A cry arose, 'The revered religion conquers!' It was reported to the king. The king also became joyful and he came there. He bowed to the revered sage. With astonished mind, he asked, "Tell us this matter." The revered sage did not speak. The minister said, "Lord, he, seems to be under a vow. How will he tell? So call that merchant's wife and ask her."

Then the policemen were sent. Having heard this account from the voice of the people, she fled away. The policemen did not see her. The king was informed, "Lord, she has fled away; she is not found in her house or other places." The king said, "Eh, search for her well; and bring her." The policemen went out. She was searched in gardens, lonely temples etc. She could not be found. Having heard from somewhere, they found out Suvadana running away on account of this incident. The policemen arrested him; and brought him to the king. They

informed the king, "She is not in Tamrallipti. This is her husband. [81] We saw him running away; and arrested him. Now your lordship is the authority." Suvadana was examined. He was asked, "O good man, where is your wife?" He said, "Lord, I do not know." The king said, "Then why did you run away?" Suvadana said, "On account of the fear of the king." The king said, "From what quarter, has a guiltless man fear?" Suvadana said, "I have committed a guilt." The king asked, "What guilt?" Suvadana said, "Keeping such a wife under protection." The king said, "I tender you protection; so tell the truth; what is the matter between that revered sage and woman?" Suvadana observed the sage, and he recognised him. Then he, whose heart was struck with wonder at the life of this great man, said with eyes wet with tears, "Lord, the matter is unworthy to be narrated; so, I am not able to narrate it." The king said, "The worldly existence is such; what extraordinary matter is there? So may the good one tell." Suvadana said, "Lord, if it so, then let it proceed in camera." Then the

king looked up and the servants left the place. Then Suvadana, who felt repentance on seeing Dharana, said, "I am, O lord, a sinful one, a dog in the form of a man and not a man as such!" He said to the king, "Verily, lord, a man desists from performing things unworthy to be done; he is worthy of trust, grateful, afraid of the next world, devoted to benevolence, just as this revered sage is." The king said, "How does then one become a dog in the form of a man? Speak that relevantly." Then Suvadana narrated the incident of Dharana beginning from his seeing (Dharana) on the island and ending with the giving of eight lacs worth of gold. [82] The king was pleased. Suvadana was released. Having bowed to the revered sage, being under the sway of shame, Suvadana went away quickly. Out of love towards Dharana, he heard religion before revered Mangu, understood ignorance and took to the asectic life, with the fuel in the form of actions, burnt with the fire of repentance. The king also worshipped the revered sage and entered the city.

Even Laxmī, being overpowered with

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Even Laxmī, being overpowered with

great fear, ran away from Tamralipti and being robbed of her ornaments by thieves, arrived at the place called Kus'asthala when the night remained only a quarter. Now there, that very night, the chaplain had commenced the ceremony of offering rice-oblation; so that all the obstacles of the queen may disappear. The fire, in a clean place of a square outside the town, was ignited. The guards were placed in all directions, with sharp swords drawn. The oblation, with the rice that were cleansed (out of paddy) by nails, was put in. The repeating of incantations commenced. In the meantime, seeing something burning, Laxmi thought that it might be a caravan and came there. She was observed by guards after they heard the cries of jackals. They saw her and were afraid with the idea, ' Oh, this must be that demoness !' They left their swords; and they trembled in their hearts; their hands wavered and they fell on the ground as if they were devoid of life. In the meantime, she came before the chaplain, saying, " Eh, do not get alarmed; I am a woman !" She was found naked. Then resorting to his manly courage,

he caught her with the idea that she was a demoness. He made the guards conscious, saying, "Oh, do not get alarmed!" They got up. [83] She was tied. The king was informed. He, also thinking that a demoness can not be won over by pleasing ways, made her eat her own flesh; was defiled by impure matter; was maltreated by various insults; was discarded angrily and then was banished. Not getting an excess in villages etc. she wandered about in the forest and was killed by a lion terrible in form as if by the consequence of the actions of her previous birth. She was born in the hell-world called Dhūma prabhā and became a hell-dweller with the life of seventeen Sagaropamas.

Revered Dharana, wandering about with proper constraint, with the happy consequences of his actions increasing, observed fasts taking to the observance of meeting death by concentration in a position motionless like a tree. He died after some time and was born a Vaimānika god with the life of twenty-one Sāgaropamas in the Vimana-heaven by name Chandrakānta in the heavenly world by name Āraṇa.

83. 15.]

‘Dharana and Laxmī, the husband and the wife’—this matter, which was laid down (in the introductory verses) is now expounded in details. From here now I shall speak of Sena and Visena, the two agnates. (68)

Thus the Sixth Birth is over.